The LUTHERAN OUTLOOK

Make America Christian

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THE EDITOR'S PAGE

Who's Who.—Dr. R. D. Lechleitner is director of American Missions for the American Lutheran Church. The article, "Make America Christian," is an address he delivered to a District Synod of the Church. Mr. John F. Palm, the product of whose pen has been seen in our columns before, is superintendent of schools in Isle, Minnesota. Robert Spieler is a new professor of theology who will begin his work in Capital University Seminary at Columbus, Ohio, this fall. Harold J. Knappe is a pastor in Peoria, Illinois. Dr. S. C. Siefkes is president of the Northwestern District, American Lutheran Church.

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Churchmen rooked.—That was a fantastic story that came to light in Washington when Sam Mussman, alias Sam Mason, influence peddler, was being investigated. Two Greek Orthodox priests testified that Mussman bilked their Church out of $200,000 by fraudulent claims of influence.

The confidence game is said to have worked like this: the operator told his victims that he had inside information that the U. S. government was preparing to go underground, due to fear of possible atom bomb attacks. This would leave many fine and costly buildings in Washington without occupants. They could be leased from the government by worthy groups for merely nominal sums. But—and here was the catch—it would be necessary to spread considerable sums of money around among influential people in the government in order to get one of these buildings.

The churchmen had visions of magnificent church buildings in return for a comparatively small outlay in bribe money. They say that they paid the money to Mussman and he, of course, did not deliver the goods.

One wonders what kind of churchmen these were who could, in the first place, believe that influential persons in the government could be purchased with bribes; and who, in the second place, were willing to profit by such an arrangement. While not condoning the tactics of the confidence man, honest people are likely to think that victims, especially churchmen, whose cupidity so carried them away as to make suckers of them, got just about what they deserved.

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A bouquet.—A minister in North Dakota writes: "The Lutheran Outlook is a refreshing magazine of the spirit that we appreciate as representing the culture and convictions which make American Lutheranism virile and progressive." Thank you, Pastor R.

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And a brickbat.—"My copious pencil notes in issues of your splendid magazine, The Lutheran Outlook, are generally appreciative of the authors; though sometimes the note appears: 'Take this with three grains of salt.' Here's what I had scribbled for myself to learn from 'Preaching Today' by 'Another Layman' in the July issue:

"Sure, I've always liked to have some genuinely honest member of my flock sit down calmly for a plain, unstilted, unsophisticated conversation about how I ought to preach. There was, for example, John X. of my Iowa parish, a man who knew much about human souls and their needs.

"But that 'Other Layman' is more advanced in language, etc. So what do I learn from him, either directly or by contrast? I note this: I mustn't be one of those pastors who are lazy amidst ever increasing duties in church and city. Moreover I must say to myself, Don't be a minus in the pulpit, but rather keep preaching so that your 'intensely aroused' laity may keep springing to its feet. . . . I must believe that my message was meant to be 'breathless,' whatever be my God-given temperament or the character of my audience. . . .

"Finally, how easy it is to deviate quickly from purpose and goal, even as did that 'Other Layman' in his essay. A paragraph was started on the purpose and goal of preaching, but the author failed to develop same with any degree of clear and definite congruence."

Is that all, brethren? Weren't any of the rest of you peeved or piqued by Another Layman's discussion of preaching? I am sure he expected to stir up more of a debate than this lone note from a preacher in the Inter-Mountain area.

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More laymen's contributions.—The Lutheran Outlook would like to have more frequent contributions by laymen in its columns. I believe that articles like "We Are Confused," "High Church Antics," and "Preaching Today," which appeared in recent issues, are read with pleasure and profit by laymen and clergymen alike. So if any of our lay readers has anything on his heart he wants to say to us, let us have it.

Federal aid?—One of the editorial this month raises a question on which you may want to write me your opinion. Should Church institutions accept federal aid? Should Lutheran hospitals apply for funds made available by the government to expand their facilities and render better service to their communities? That issue was hotly disputed in Southern Baptist circles. I know of one state where Methodists and Baptists refused state aid for their hospitals, but Lutherans took it for theirs. Is that right?

Should Lutheran colleges try to get training units on their campuses to augment their income so that they can keep alive during the lean years when the first impact of Universal Military Training diminishes their enrollment? This question caused quite a debate in a Methodist Conference in the Northwest.

Should Lutheran welfare agencies take money from local Community Fund collections to help them carry on their work?

What is your opinion on these questions? Don't we all accept government aid in the form of tax exemption? If you have something to say on this matter of state or federal aid to Churches, write to

The Editor.

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THE REV. J. A. DELL, D.D., Editor
813 Vernon Road, Columbus 9, Ohio

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EDITORIAL

THE WHOLE BUSINESS of federal aid to everybody needs investigation. It may be too late; the disease may by this time have so run through the veins of the body politic as to be beyond eradication. But if it has, we ought at least to know about it, and not have a totalitarian government substituted gradually for a government by the people while our eyes are shut.

Federal Aid

I am particularly concerned about federal aid to the Churches in one form or another. Can the Churches be silenced by wily politicians? Can the Churches be bought with bribes? Every sincere churchman, I suppose, would rise indignantly to deny the possibility. But I am not so sure.

The government, through its judicial branch, says that no religious activity may be aided or supported in the slightest degree by tax funds. Thus in the McCollum case from Champaign, Illinois, the Supreme Court reversed the courts of the state and issued a cease and desist order. The school system and the churches of Champaign were agreed on a workable plan of cooperation by which all faiths could give religious instruction to their children in the school buildings on released time. The school board was satisfied, the churches were satisfied, the parents were satisfied, the courts of Illinois were satisfied. But one atheist mother challenged the system, and with the backing of atheist money carried the case to the Supreme Court. That court issued a decision in favor of the atheists and against the school board, the churches, the parents, and the courts of Illinois. The court said, in effect: You cannot do that in the school buildings. Those buildings are erected by tax funds, and to use them for sectarian purposes is a violation of the First Amendment. The "wall of separation" must be built high and rigid between Church and State.

It should be noted that the atheists in pressing this suit had an assist from influential Christian voices, notably the *Christian Century*, which goes all out for an absolute separation of Church and State, and the Baptists who filed a brief supporting the atheist argument before the Supreme Court.

The McCollum decision, as anticipated, loosed a flood of similar litigation in which various Jewish organizations, atheist and free-thinker groups, and civil liberties associations attacked any form of cooperation between government at any level and the Christian Churches. See "Released Time Upheld" in this issue.

As I see it, the McCollum decision was a mistake by the Supreme Court. It would make it illegal for a local school board to rent a school building to a local congregation for Sunday services until the congregation could get its own church building erected. It would make it illegal for the government to build chapels at army camps and permit denominational chaplains to hold services in them for men of their own faith. It would make it illegal for the government to build a battleship with tax funds and install a denominational chaplain on that ship. It would make it illegal to hold a baccalaureate service in a school auditorium. It would make it illegal for the U. S. Senate to appoint a denominational pastor as its chaplain and have that chaplain use the Capitol building as a rostrum for his religious prayers. It would make it illegal for a state university to grant any use of campus facilities for denominational group activities. But whether the McCollum decision by the Supreme Court was a mistake or not, so it decided: no tax-supported property may be used for denominational religious activities.

That is the attitude of one branch of the federal government, the judicial. On the other hand, the administrative branch of the government through its multifarious boards, commissions and bureaus is engaged in handing out tax money in large amounts to denominational groups. This support takes two main forms, federal aid

for institutions of higher learning, and federal aid for hospitals.

During World War II the government claimed the young men of college age for military service. Then it sent many of them back to the campuses, including the campuses of denominational schools, to receive instruction in college subjects. There were even instances of denominational institutions, principally Roman Catholic, receiving large grants of government money to erect buildings made necessary by the increased enrollment. These fine new buildings became the permanent property of the colleges. After the war the GI bill subsidized a college education for former soldiers. Many a denominational college was saved from serious financial embarrassment if not actual collapse by the presence of an armed forces unit on its campus during the war, and the fees of veterans (paid by the government) after the war. The same situation faces the small denominational colleges today. Universal Military Training, which the Pentagon has by no means given up, though it is dead in the present Congress, will again take away the young men of college age. Many a denominational institution is hoping to weather the storm by having some unit of the armed forces assigned to it. What does the Supreme Court think of such cooperation between denominations and government?

Then there is the matter of subsidization of denominational hospitals with federal aid. The money is available. The only question is, should the denominations accept it? Some of them do so eagerly; others have compunctions of conscience.

House majority leader John W. McCormack, Democrat from Massachusetts, is sponsoring a bill in the House (H. R. 2094) which would make available $2,800,000 in federal funds and $1,200,000 in District of Columbia funds for the relocation of Providence Hospital, a Roman Catholic institution.

This called forth a protest by the Washington chapter of Protestants and Other Americans United for the Separation of Church and State, and by Dr. Joseph M. Dawson, acting for the Baptist Joint Committee on Public Affairs. Dr. Dawson said:

> "It is undeniable that a hospital owned, controlled, and operated by a sectarian religious organization is a religious activity which the Supreme Court clearly says cannot be supported by tax funds. Such a hospital is an integral part of the ministry of a religious organization, and is one of its most persuasive and effective means of propagating its faith."

Dr. Dawson is right, of course. When the Catholic Church establishes a hospital, or when any other denomination does so, say when we Lutherans build hospitals in India or China or New Guinea— or the United States—it is with the underlying idea of propagating our faith. What Dr. Dawson did not say in his statement was that a year or so ago the Baptists of North Carolina had quite a debate as to whether they should accept a large federal subsidy for the enlargement of their Baptist hospital. Quite a contingent of the N. C. Baptists were willing to take the money—the same kind of Baptists who supported the atheist suit (the McCollum case) because they believed in the separation of Church and State.

In answer to Dr. Dawson and POAUSCS, Rep. McCormack said that the same aid would be extended to Sibley Hospital (Methodist) and Ear, Eye, Nose and Throat Hospital (Episcopalian) "if the latter two institutions decide to join the general hospital rebuilding drive" in Washington. That "if" is the point at issue. Should denominational institutions accept federal aid and so put themselves under obligation to the government? The politicians are in favor of it. Mr. McCormack said that "no new principle is involved in making grants under the Hill-Burton Act to sectarian institutions." Notice that: the legislation is already on the books under which federal grants may be made to sectarian institutions. Where is the Supreme Court?

Mr. McCormack is from Massachusetts, which is a Catholic stronghold. The Catholics have no hesitation in accepting federal funds, state funds, or community funds to aid their institutions. They simply hold it as the right and normal thing, since they are the Church, the only Church, and all governments are and ought to be helpful to them, to say the least. In the city of Dover, Mass., the Dominican Fathers purchased a residence. But the city authorities said that a zoning law prohibited the churchmen from operating a school in a residence. The state legislature promptly enacted a law prohibiting any zoning ordinance which bars the use of land for any religious, sectarian or denominational purpose. The Dover authorities continued to forbid the use of the residence as a school, holding that the act of the legislature applied only to zoning laws adopted after its enactment. But the Massachusetts Supreme Court overruled them. "There can be no doubt," the court said, "that the statute was intended as an expression of a general policy to take away from all municipalities all power to limit the use of land for church or other religious purposes, or for religious, sectarian or denominational education purposes." That is just a sample of the way the Catholics operate where they are in control of the agencies of government.

Now to get back to our theme of government aid to church institutions. A Protestant minister in Boston, Dr. Harold J. Ockenga, wrote to the state's attorney questioning the propriety of a Roman Catholic institution using a building in a state park. Dr. Ockenga wanted to know whether the use of a mansion in Palmer Park by the House of the Good Shepherd indicated that the mansion would be given or sold to Archbishop Cushing. Back from the attorney general's office came a reply to Dr. Ockenga:

> "Is your request for elucidation impelled by the same motives which influenced you to petition for the abolition of transportation for parochial school children? You will recall that your intolerant efforts . . . were thwarted by the opinion of the present attorney general, Francis E. Kelly. . . . As one dedicated and consecrated to the service of God, you should acclaim

the efforts to wipe out bigotry and save from tragedy the souls of unfortunate girls of all creeds."

The Roman Catholics will take all the government aid they can get and consider it their right. How about the rest of us? Are we unconsciously and slowly being enveloped by the same paternalism on the part of government? And do we want it that way?

Easy Money

THERE HAS BEEN a lot of chiseling by people on relief. Some seem to have adopted a philosophy of "the government owes me a living," and it doesn't make any difference to them whether they work or not. In fact, one would conclude that many of them prefer not to work, as long as the suckers are working and providing them with an income.

This is a natural enough development when those who are in power claim to have favored this group and that, and say right out loud, "You are fools if you don't vote us in again." If the government makes a virtue of having operated to the financial advantage of its favorite groups, those who are not too enthusiastic about work anyway will figure that the same rich and benevolent government can take care of them, too.

As a result, some communities have discovered that people on relief were spending the winter in Florida. Other communities learned that people who had no funds except those supplied by relief agencies were buying television sets and automobiles. And the professional dogooders who administer the public relief funds have been known to say, when protest was made, "Oh, you must not inquire too closely as to how these people spend their money. You may destroy their initiative and cause them to develop an inferiority complex." Others drawing relief payments would accept good jobs, but keep right on presenting themselves for their relief checks regularly, meanwhile concealing the fact that they were employed. Two incomes are better than one!

Who pays the bill for this flagrant grafting? You and I, and everyone who works hard for his living, and has the government hot on his trail for more and more taxes. We pay for the vacations in Florida, who have never been able to afford it for ourselves. We pay for the television sets, even if we do not have one in our own home. The government is not a fabulously rich old uncle who owns a private gold mine. The only gold mine it has is your pocket and mine, and it works that lode for all it is worth.

Here, for example, is the gist of a news item from a recent issue of a metropolitan daily. A woman had illegally received several hundred dollars in relief payments. Haled into court, she was fined $25 by the judge and given a 30-day sentence. But the jail sentence was suspended. All she had to do was pay a small percentage of her ill-gotten gains to the court and the law was satisfied. Easy money! That certainly will not be much of a deterrent to the next fellow who is tempted to chisel. It is as though a judge were to say to a poor unfortunate who admitted that he had stolen $100 in a holdup, "Well, you pay the court a $10 fine, and you can keep the rest." *O tempora, O mores!*

Banning Films

CARDINAL SPELLMAN attacked the Italian motion picture, "The Miracle," made by Roberto Rossellini, as sacrilegious and a mockery of the Catholic faith. The story of the film is that of an idiot Italian girl who is seduced by a stranger whom she believes to be St. Joseph. She later believes that her child was conceived through a miracle. It would seem to be a thoroughly stupid if not malignant caricature of the Virgin birth of Christ. At any rate the New York State Board of Regents banned the picture.

Now the American Jewish Congress has filed a brief with the New York Court of Appeals asking that the ban be revoked. The brief holds that the picture was banned in New York because it "was offensive to a particular theory," and that the action was unconstitutional. The Jewish group claims that the Regents acted illegally to "prevent deviation from the religious views of a single group," and thereby violated an American principle that no laws may be designed to "aid one religion or prefer one religion over another."

But here is a strange thing. Charles Dickens wrote a book called Oliver Twist which is one of the English classics. Not long ago a film was made in England of this book. But when the picture was to be shown in America, Jewish organizations protested vigorously because one of the characters in the story is a Jew of reprehensible character.

In this connection the following item from the correspondence column in *Time* (July 9) is interesting:

Invisible Censorship?

Sir:

Despite your favorable cinema review (May 14), where is "Oliver Twist" being shown? Not down here and not in New York. . . . Is the invisible government still exercising censorship regardless?

To which *Time* replies:

No censorship, invisible or otherwise. Oliver Twist has already been shown in Bridgeport, Conn., New Orleans, Miami Beach and Chicago. Now nationally released, it simply awaits bookings by United Artists, which does not own its own theaters.

No censorship, *Time* says—but who owns or controls most of the theaters?

When even one Jew is portrayed as a vicious personality, the Jews are all for censorship and want the picture banned. But when one of the basic facts of the Christian religion is parodied as the kind of thing only an idiot would believe, the Jews think censorship is unconstitutional. Which leads one to the conclusion that they are not so much concerned about the American constitution as they make out. They are simply out to protect and further the Jewish race, people and viewpoint.

Divorce Report

TWO YEARS AGO the Presbyterian Church in the U. S. A. (Northern Presbyterians) appointed a special commission to study the problems of marriage and divorce and the Church's attitude to them. This commission reported to the 163rd General Assembly of the Church held in Cincinnati at the end of May. Its report, which was received for study and referral to the presbyteries, recommends modifications in the Church's traditionally strict stand.

For example, the Church's Confession of Faith as it stands now says that "nothing but adultery, or such wilful desertion as can no way be remedied by the Church or civil magistrate, is cause of dissolving the bond of marriage." This has been the position of nearly every conservative, Bible-believing Protestant Church. It is based partly on a saying of the Lord Jesus: "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery" (Mt. 19:9); and partly on a word of St. Paul: "If the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases" (I Cor. 7:15).

In accordance with this position, ministers of such churches were forbidden to marry divorced persons unless such a person could prove that his divorce was the result of either unfaithfulness or malicious desertion on the part of his spouse. Any remarriage of a person divorced for any other reason than the two mentioned was regarded as an illegal and sinful union as far as the Church was concerned.

But the report of the Presbyterian commission recommends that the remarriage of divorced persons be permitted "when sufficient penitence for sin and failure is evidenced, and a firm purpose and endeavor after Christian marriage is demonstrated." Is this a retreat by part of the Christian Church from a firm moral and Biblical stand to a less worthy position, a concession to the world, the flesh and the devil?

I do not think so. Notice the wording, "when sufficient penitence for sin and failure is evidenced." Is not this the Christian attitude toward any sin, because it is God's attitude? The only condition God makes for forgiveness is sincere penitence. To enter the marriage estate lightly, and to leave it lightly, is sin. But does God treat sin against one commandment differently than He treats sin against another? No, if the sinner is truly penitent, God forgives him and receives him as His child, no matter what the sin has been. The Church can do no less.

Ministers sometimes come face to face with practical problems which cannot be solved by some easy rule of thumb. Suppose a minister is instructing for confirmation a fine young couple with children. But in the course of his instruction he learns that one (or both) of these parents was married before and divorced. Should he say to them, "Your present marriage is bigamy, your children are illegitimate, and the Church doesn't want to have anything to do with you"? God still wants them for His Church, doesn't He?

On the other hand, no one would wish to give careless ministers *carte blanche* to marry any and everyone who has the fee handy. We want to encourage and strengthen the hand of the conscientious minister who strives to administer his office in accordance with the will of God; and at the same time help him in dealing with some of his problems that involve "forgiving the sins of the penitent sinner"—which is also in accordance with the will of God. I think the recommendation of the Presbyterian commission is well and carefully worded: "When sufficient penitence for sin and failure is evidenced, and a firm purpose and endeavor after Christian marriage is demonstrated."

Released-Time Upheld

LAST MONTH I had an editorial on the released-time program in the state of New York, and the attack upon it before the state's highest court. This is a sequel to the former editorial.

At that time I said that a decision had not yet been rendered in the case. It can now be reported that the Court of Appeals by a six-to-one decision has upheld the constitutionality of the New York released-time program.

The reasoning of the majority opinion is of special interest to me. The judges talk a language I can understand, for a change. I have often said that the First Amendment to the Constitution, which forbids the establishment of any religion, does not forbid, and was never intended to forbid the friendly cooperation of the government with all religions without discrimination. That this government by the will of the people has been friendly to religion in general is evidenced by the tax exemption of all houses of worship, by the name of God on our coins, by the chaplain system in our armed forces, etc.

On that point the New York judges had this to say: "The Constitution does not demand that every friendly gesture between Church and State shall be discountenanced. This so-called 'wall of separation' may be built so high and so broad as to impair both State and Church as we have come to know them."

I said last month: "The First Amendment says that Congress shall make no law regarding the establishment of religion or prohibiting the free exercise thereof. When equal opportunity is given to all religions to make use of a released-time hour, and no child can be coerced to take such instruction against his parents' wishes, there is certainly no establishment of a religion. But if the wishes of parents to have such an opportunity to have their children instructed in religion are denied, then the legal interpreters of the Constitution are coming dangerously close to prohibiting the free exercise thereof.'"

And this is the way the New York judges' decision reads:

The First Amendment to the Constitution not only forbids laws respecting an establishment of religion, but also laws prohibiting the free exercise thereof. We must not destroy one in an effort to preserve the other. We cannot, therefore, be unmindful of the constitutional rights of those many parents in our state—we are told that some 200,000 children are enrolled in the released-time programs in this jurisdiction, and ten times as many throughout the nation—who participate in and subscribe to such programs."

I said: "There is no question that parents may see that their children receive education according to their choice. If parents were forbidden that right, that in itself would be contrary to the Constitution. The question is only whether that religious instruction may be given during one of the twenty-five hours of the week normally used by the public school."

The judges say: "It is therefore obvious that parents, who desire to have their children educated in the public schools but to withdraw them therefrom for the limited period of only one hour a week in order to receive religious instruction, may ask the public school for such permission, and the school may constitutionally accede to this parental request."

Pardon me if I gloat a little. As a result of some decisions handed down by high courts, I was beginning to believe that either I could not think straight or those responsible for the making and interpreting of our laws could not. This decision in New York goes far to restore my belief in the sanity of myself and the courts. Of course it must still run the gauntlet of the U. S. Supreme Court. For the three Jewish organizations backing the two Brooklyn women in their suit contended that released time is unconstitutional under the 1948 McCollum decision of the U. S. Supreme Court. They will certainly hope to get a favorable hearing before that court, and to have New York's highest court reversed just as the Illinois courts were reversed in the McCollum decision.

In the meantime the friends of religious education rejoice. That includes the Greater New York Coordinating Committee on Released Time of Jews, Protestants, and Roman Catholics. The chairman of this committee issued the following statement:

> "This decision means that the New York plan for released time which has been in successful operation in this state for twenty-five years, violates no provision of either the state or the federal constitution.
>
> "This decision should put an end to advocacy of the reactionary, dangerous and totalitarian principle that children in the public schools become the creatures of the state and are subject to exclusive educational regimentation by state secularism, irrespective of the religious convictions of their parents.
>
> "This decision should also put an end to the unseemly and anomalous efforts of minority groups to use our constitutional guaranties of religious freedom for the contradictory purpose of compelling all our states to override the religious convictions of other parents in the matter of the upbringing and character-forming of their own children."

Make America Christian

R. D. Lechleitner

WHEN THE RICH MAN AWOKE in hell he had his eyes opened. Until that moment he didn't have a very clear picture of the true relationship of things; but suddenly he became aware of the exact relationship that everything should have had all his life. He thought he was a good man. He thought he had done everything necessary, then suddenly he came to the realization—after it was too late—after he was in hell—that it wasn't right. I hope it won't take us that long. In our nation conditions are dreadful. The people are in a serious predicament. They are spiritually ignorant. You and I know that the Bible reveals man's error and God's gracious way of meeting and dealing with that error. We know it. But the complacency with which we carry it around is amazing. Such a tremendous body of information! And such a willingness to coast along! It is very difficult to understand.

If I were a cannibal seeking a victim, I would tie a bone on the end of a stick, leave my cave and hit someone over the head, drag him in for my use. There would be only three or four people involved. When my fellow men would decide to restrain my activity and put me out of commission, it would be a very minor incident in the world. But, my friends, today we have accumulated so much power that one spiritually ignorant individual can destroy the lives of millions. Today, with a drop of ink and a moment's thought, men representing the United States of America have consigned to slavery millions of people. Never in the history of the world have there been so many human beings in slavery as today. They exist in that condition because of the solemn covenants entered into by those nations which declare themselves to be Christian—or at least godly. The spiritual ignorance that characterizes the activity of our nation in the past decades and at the present time is ample evidence that the Church has not been as clear as it ought to have been in the declaration of God's will.

Consider a few illustrations. We as a nation, together with Britain, decided that it would be well to let Germany arm in order that she might be a bulwark against Russia. Then, later, we as a nation decided to destroy Germany. We decided it would be wise to build up Nationalist China. We poured the resources of our nation, of this commonwealth, into Nationalist China to make it

strong. Then we decided, as a nation, that it would be expedient and proper to supply 90 per cent of the resources necessary to enable Japan to invade China, while Japan worshipped a god that is a horror to us, and trampled under foot the mission programs of the Christian churches. While that nation was receiving 90% of its war material from us, it was raping the nation that had opened its doors and said, "Come in, we want missionaries." We decided, having built up China, that we would let Japan rape China; having witnessed that and having made a fine profit on the exchange, we then decided that we would destroy Japan. Now we have bottled up China on Formosa—Nationalist China—and we have succeeded in destroying the strength of Japan. For decades we were afraid of Russia so we poured our resources all around her to bottle her up and then all at once we changed our course and we decided to build Russia strong. Now we are mobilizing tremendous forces to fight the very nation that we drained our resources to build up, and the pathetic fact remains that Russia has not changed its attitude in any of these transactions. Russia is the same nation, with the same attitude, the same goal, the same methods.

I cite that not to point out mere political activity—I cite it to show that there is such a woeful lack of spiritual enlightenment among the leadership of our nation that we, the people, are being led to catastrophic destruction unless something drastic is done to change the course. We build and then we destroy, always on the sand.

When Jesus wept over Jerusalem he made an observation which I believe is applicable to the United States of America—"If you had known the things that belong to your peace"—*if they had!* Now, by the grace of the Living God we can change those saddest words of tongue or pen—"it might have been," to a message bringing joy to human hearts—"it may yet be." That's the purpose of the Mission Advance of 1951. That's the essence of our hope—that it yet may be in America that an enlightened public conscience as the direct result of a contagious and expanding missionary enterprise may save our people. I have often said that if Lot would have spent half the time in missionary activity among his people that he spent in taking care of the things that contributed to his physical welfare, then Abraham's prayer to the angel would not have been in vain, for there would have been the ten or twelve people necessary to save the city. It isn't that we have to convert the world. The Bible clearly teaches us that where there is a small group of faithful people, God will stay the judgment of millions in order that His own may be protected, that if we save a few spiritually, we save many temporally.

There is a stabbing pain in the heart of America. A pain that is similar to an angina. A warning of a condition that may cause death. A tendency of that channel that should nourish, to be blocked off. What happens when the heart stops pumping? All the beautiful machinery of the body breaks down. And there has come upon us a tendency to stop pumping into every part of our great nation that light of the world, that courageous clear-cut Word of God, which can divide asunder bone and marrow, evil and good, truth and error. I hope that in the Mission Advance there will come such clear-cut testimony that when a man walks away from the pulpit of our American Lutheran Church and goes out to apply the living Gospel of the Holy God, he will not be in doubt as to the "How" if he decides he wants to obey.

There is a spirit of blindness everywhere present, but there is no occasion for discouragement. Jesus faced the same situation. He was surrounded with a corrupt empire, a military force that was ruling the world. He had around Him a church that was worthless. And yet Jesus didn't say, "Organize a political party, go to Rome and throw out the whole group and select the kind of a ruler we want." Nor did he say, "We are going to the high offices of the Church with violent demands." He said, "Go into all the communities of all the world and make disciples." And even though it looked as though the world would collapse all around Him, and as though His whole Kingdom would be snuffed out, and as though persecution would reach in with its bloody fingers and destroy the leadership that he had so carefully trained and had given His life to prepare—even though it looked that way, Jesus wasn't ruled by panic. He took the slow road, but He took the sure road and the only road with the Gospel of the Kingdom.

We know that God gives a nation the kind of leadership that reflects the heart and the prayer of a nation and as a nation, brethren, we have been more anxious to do obeisance to the god of material wealth than the God of righteousness. There must be more and more American Missions. We want to put missions in communities that don't want missions, where they will resist the mission. We must keep the missionaries there bombarding the community with every approach possible, until one, or two, or ten, or twenty are won. Soon the changed lives of those two or three, or twenty will gather around them another twenty, and gradually there will be life that will become a leaven that will change the whole loaf. One Christian leader can lead a million people to a preservation of their existence, as did Joseph. And one evil leader can lead a nation to its total destruction, as did Pharaoh.

We do not have to worry ourselves that in our little strength of an American Lutheran Church 36 missions would not possibly make an impact on the 110,000,000 people who are not receiving regular spiritual nourishment today. We need not worry about that. If we obey the command of our Christ and do the work He has given us to do, with the resources that He makes possible in our constituency, He will arrange that the Moses, the Daniels, and the Luthers will be among the cluster that we do reach. We are called to heal the land. Think of the Reformation! Suppose Luther would have said, "I dare not speak this out too boldly, I dare not clash with my political opponents, or there will be bloodshed, there may be a loss of friendship. There may be terrible tur-

noil." Where would we be? We would be in the bondage of Rome today. But Luther said, "Thus saith the Lord, I will declare it if all the house tops are full of devils, I will still declare." Oh, that we might have more of that fire in our Church today.

The Mission Advance is not an advance if it only builds 36 missions. It is only an advance if it so directs the attention of the rich strength of the American Lutheran Church today so that the people of our land get their eyes open before they wake up in hell.

It is that serious—just that serious. For that which I fear, love, or trust more than I do my God becomes my god and if I am more afraid of having less than $1,000 in the bank than I am of having less than 36 missions, my trust is my bank and my bank becomes my God. First must be God's portion—then all the desired things to me.

Now, these things are serious because in every age since the fall of man the neglect of the people who have had the truth has been an expanding pyramid of tragedy producing the spiritual ignorance in the masses of the people. Then follows judgment and destruction. Need I point out that the people taken in the flood who tried to repent when the water was coming down faster than it could be contained in the channels of the earth could not *then* find the favor of their God? It was too late. They were the results of generations of neglect on the part of the people who had the truth. Noah remained faithful and he was called a fool and a dreamer. Yes, we have much to do in this Mission Advance, but no one can ever succeed where the individual is ignored. We must become enthusiastic about it. We must see the great challenge to enlighten spiritually our communities, to bring a focus of attention in all of our congregations, so that instead of thirty-six missions we have 2,000 congregations becoming more and more aware of the need to embrace their communities and to enlighten the people among whom they associate. The individual must be caught and held by the Gospel or it will not succeed. We know it is up to God, brethren, we know we can do nothing without His Holy Spirit, we know that we are helpless without Him; but I wonder what would have become of Samson if he would have said, "Well here they come, all 400 of them, but it is up to God." He grabbed what he had and he did what he could and he won the battle. That is the spirit of the Advance. Let's get hold of it—let's everybody get hold of it—*let's take what we have and do what we can* and then see the miracle that God has accomplished with our limitations.

We must save our people from a cannibalism that is terrible. Who can forget the accounts of how our missionaries would go into a territory where they faced the possibility of being caught by the cannibals and destroyed and eaten? Are you aware of the fact that we have a cannibalism in America that is dreadful and that threatens the destruction, not only of our commonwealth, but of our capacity to serve God? There are three types that I want to discuss.

One is those cannibals who serve human "brains en casserole." They get a nice container, they call it a project. Then they go over the nation and gather up the very best brains they can find. Usually the product of generations of sacrifice and devotion of Christian people; the sons and daughters of the faithful children of God, the best brains of the nation. They put them in a project. They say to those people, "It is your responsibility to produce everything that you can produce on an assigned project and it is none of your business where the result of your study is applied." Scientists who wouldn't raise a hand to kill a rabbit have participated in the production of agonizing, pain-producing, death-dealing, instruments; but they have pooled their brains and turned them over to people who in their spiritual ignorance have succeeded in working destruction to millions. The more steps that can be inserted between the individual who is producing the terrible knowledge that we are now discovering and the spiritually ignorant people that use that knowledge, the more easy it becomes to serve the brain en casserole on the altar of hate, lust, and vengeance. Our people are seared in hot lies and half truths. Lies that are deliberately designed to stimulate emotional allegiance to that which an intelligent study would make abhorred. These lies are so cleverly arranged and so perfectly presented that Ephesians 6, according to the Philips translation, is a most apt direction to the American Lutheran Church today. "We are not meant to remain as children at the mercy of chance wind of teaching and at the jockeying of men who are expert in the crafty presentation of lies; but we are meant to hold firmly to the truth and to grow up in every way unto Christ, the head, for it is from the head that the whole body, as a harmonious structure fit together by the joints with which it is provided, grows by the proper functioning of individual parts to its full maturity and love." You are individual parts of that structure. You and everybody else who has named the name of the Lord must function as the head, Jesus Christ, directs; not as some spiritually ignorant individual may choose to direct or use us. I have a right to say to what the product of my brain shall be applied and there is no government, no president, no war, no power under heaven that excuses me from the responsibility of keeping the products of my brain or body from serving Baal. It would be just the same to say that I should produce sons who would be trained in murder, arson, and rape and plunder, as to say I shall produce formulas to be used in the same way.

You know the devil's proverb: "All is fair in love and war." That's the serpent's lure! In our society we are the children of light and to us has been committed the testimony of the living God. That's why we are building this Advance into a church-wide consciousness. That the Church, every phase of the Church, will go forward on the general front and together we may accomplish His glory, to save the people from their sins.

There is a second type of cannibalism. We have all heard of condensed milk. Take the milk from the cow.

Evaporate some of the moisture. Put it in a can and then you can take it with you. You can serve it whenever you want to. It doesn't spoil. It's convenient to handle. You never see the cow, you never know anything about the cow it is taken from. It doesn't matter where the cow was nor whether the cow exists—you have the milk. That nourishes you. Now there is a growing desire to serve condensed blood. It works the same way. We are told that we have not the sense to manage our own affairs. We are being told this as a people—it has become a religion—for that to which a people give their love and trust in the absolute, that is their god. There arises the cannibalism of condensed blood. The theory is that we have not enough intelligence to apply our own resources, so there is to be taken from us everything with which we might function—our security is to be placed in the hands of experts, our resources are to be held by experts, our employment, our type of work, where we may live, what we may pay for a house—everything is in the hands of experts. When it has reached this ultimate, it simply means that all the resources of a commonwealth are at the disposal of a few who may absorb those resources as they will. It is a pleasure to a people to feel that the whole world is going to assume their personal responsibility and they don't have a thing to worry about, but when their resources are gone they, as the shorn Samson, become wretchedly aware that it was not love but lust that delivered them to their tormentors. The spiritually ignorant become drunk with that condensed blood. Look around over the world! See how it has worked in its ultimate extremes, then read Rev. 17 and 18.

The third type of cannibalism is "barbecued conscience." First cut off the individual responsibility. They do that by telling them that they couldn't possibly know enough about the details involved to make a decision, so you accept another's decision. It's very similar to brain en casserole, except that it approaches it from the opposite angle. In the barbecued conscience group they are using the body as an instrument to execute their plans, but in the brain en casserole they take the brain, isolate its work from the end result to which it will be applied, then assemble the results later and apply as they will. The barbecued conscience clearly appears in the extravagant wickedness and evil that is not only tolerated but encouraged in the hate campaign of half truths and total lies in every social, economic and political conflict. We have before us the glorious opportunity of an era of the most unbounded revelation of the grace of God that has ever been possible, but we dare never surrender our conscience to another. To do so despises our birthright.

To whom much is given, of him much shall be required. We want all to double their giving for benevolence this year. Some say, "It just isn't fair. I gave twice as much benevolence and then I am asked to double it." Our church follows Jesus in this regard. *We never intended it to be fair!* The question isn't, "Is it fair?" The question is, "Is it faithful?" It wasn't fair that Jesus had to be crucified. It wasn't fair that Paul was beaten and left for dead, thrown out, persecuted. It was not fair that Daniel was to be put into prison. No, we don't care anything about fairness and equality. It isn't fair, but it is faithful. The question is—are we faithful to our God, are we doing all that we can do? We don't want fairness, we want faithfulness to the Great Commission—the promises of the living God. Therefore let's try in the presentation of the Advance to promote devotion to the program of the Living God, the Great Commission. The idea of relative fairness will be eliminated and the idea of the privilege that is ours to serve God may be emphasized to its highest possible impetus. Let the question of fairness await the coming of the Lord when He shall reward each one according to the work done in the flesh.

Let no one say, 'We are not after money." We are after money! We want all the money we can get, as fast as we can get it. We want money because money represents the allegiance, the devotion of our people on the one side and it represents the strength with which we are able to build the Kingdom on the other. *We want money.* But, above all, we want the *effectual, fervent prayer* of our people.

We do not work alone—we have all the benefits of merger now in our American Mission enterprises. There is no competitive mission established with subsidy money of the eight general bodies of the National Lutheran Council. Just as there have been many differences of opinion between congregations of the American Lutheran Church as to what constitutes a fair distance for them in their location, so there have been differences of opinion between the bodies of the National Lutheran Council, but in every instance when the agreed principles were adopted, they have been followed.

We are constantly reminded that God's promises are tied to His commands. We are reminded that when the children of Israel were told that they would be given victory over their enemy it was always conditioned with "If ye remain faithful to my covenant." We are told, "I will be with you, even until the end of the world," but it would be perfectly legitimate and proper in the Bible's interpretation to say, "If ye are about my Father's business." We know that all things work together for good to them that love God, who are called according to His purpose. All the promises of God are tied to the allegiance and the devotion with which His people obey His commands.

"Like a mighty army moves the Church of God,
Brethren, we are treading where the saints have trod."

Peace and Our Public Schools

John F. Palm

Question

The students closed their history books. I said,
"Can you see, class, the bitter price we pay
For war? So many dollars every day
On ammunition spent. Spoiled fields made red
With rich life blood of boys from school, who led
This charge or that. You boys can lead the way
To Peace. You've learned war's cost, and you can say:
'All wars are past. We'll live by Peace instead.' "

Then Ralph stood up, a handsome, manly youth,
"But we all love our country. You'd deny
Us boys the chance to win a battle scar
For her." When can we teach these boys the truth,
These young lives offered cheap for fools to buy,
That love of country is NOT love of war?

—*Helen Hinckley.*

Let People Decide on War

THE FOLLOWING RESOLUTIONS were adopted by the National Educational Association at its meeting at Detroit, Michigan, in 1937, prior to World War II:

OPPOSITION TO WAR: In furtherance of its adopted policy of opposition to war as a method of settling international disputes, the National Educational Association advocates the following as possible means for maintaining peace in the world:

1. Education for peace including the truth about the causes of war and the means of alleviating such causes.
2. The teaching of war aims and the extent to which these have been attained through warfare.
3. Nationalization of the war munitions industry to take the profits out of war and the preparations for war.
4. An amendment to the Constitution of the United States to provide that, except in case of actual invasion, war may be declared only by vote of the people.
5. An amendment to the Constitution to legalize a universal draft act in case of war that would automatically draft the material and industrial resources of the country for the successful prosecution of the war.

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Torn by conflict, with actual warfare imminent in the two continents and deep divisions of interest and opinion in all nations, the world longs for peace while it apparently plunges headlong toward the most disastrous and devastating of all wars. We have frequently discussed this situation with the pupils in high school, and mentioned the various Peace Pacts and Peace Organizations which have been signed and organized. At such times our mind becomes troubled. Will the nations of the world live up to the promises which they so solemnly made? How soon will another World War begin? What will happen to civilization following another world holocaust? These youngsters that we see every day—will they before the passing of many years, become the victims of international strife and bloodshed? Can't we so train them that in the future they will successfully refuse approval of warfare except for a few definite and logical reasons? But what about our children becoming pacifists? Will they become spiritless? Will they lose the vigor and heart to fight even if our nation were endangered? If our people should approve a systematic peace drive in our public schools, and as a result our future citizens should become apathetic as to our national security and honor, would it not be better to court other wars with increased horrors, rather than to envisage the downfall of our glorious nation?

But is it not possible to retain the good of one idea and avoid the evil of the other? Can't we train our children to shun unnecessary wars, and at the same time make them alert to wage war when war should and must be waged? A nation, like an individual, can be a lover of peace, and also a glorious fighter. Just as the individual can train himself for self-defense and for the defense of others, and yet not become a meddlesome bully, so our people can be trained from childhood to become strong and ready for action, and yet not be unduly inclined to warfare. If we assure ourselves that our people remain physically fit, and devoted to the security and honor of our country, we have nothing to fear from peace campaigns in our schools! What, then, might we do with our pupils to consummate the longing of mankind for peaceful relation among all the nations of the world?

"Till the war-drum throbbed no longer, and the battle-flags were furl'd
In the Parliament of man, the Federation of the world."

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Glorifying War

First, we think of the poems, stories, and plays which glorify war and extol the soldier which are offered to school children. Despite the efforts of the realists, it is all too easy to picture war as a great adventure, a glorious crusade, a stirring competition. Let us readily admit that the old-time war did have its romance. We still thrill to read

"How well Horatius kept the bridge
In the brave days of old."

There is high drama in the stand of the Greeks at Thermopylae and in the retreat of Xenophon's heroic "Ten Thousand." The pulse quickens as El Cid rides out against the Moor; as Roland guards unto the death the pass at Roncesvalles; as the Crusaders storm the ramparts of the Holy City. Only yesterday, as the historian measures time, we had such stirring episodes as

Paul Revere's Ride, the Charge of the Light Brigade at Balaklava, Sheridan's Ride, and Pickett's Last Charge at Gettysburg. But, to put it bluntly, the machine and the bomb has replaced the hero upon the modern battlefield, and with the change has gone the once-powerful romantic justification for war. Tennyson pictured the scene in a very prophetic way when he wrote:

"Saw the heavens fill with commerce, argosies of magic sails
Pilots of the purple twilight, dropping down with costly bales;
Heard the heavens filled with shouting, and there rained a ghastly dew
From the nations' airy navies grappling in the central blue."

Should there be implanted in a child's mind the thought that warfare is noble and that the soldier is a worshipful hero? We should depict warfare *not* as a gay adventure, but rather as replete with countless horrors. Modern inventions have put an effective end to all romantic warfare. The modern soldier just digs in with the mud and vermin and blazes away at an unseen foe with rifle, heavy artillery, tanks, bombs, and liquid fire. No lapse of time will ever make General Eisenhower a second Roland; even the embattled taxicabs of the Marne in World War I can scarcely rival the epic qualities of the "thin red line at Balakava"!

"Is it, O man, with such discordant noises,
With such accursed instruments as these,
Thou drownest Nature's sweet and kindly voices,
And jarrest the celestial harmonies?"

The huge cost and consequent burden in taxation for military equipment, food, clothing, and hospitals; the sufferings and privations of the soldier's life; the bitter grief at the loss of father, husband, or brother—thus should be driven home the conviction that warfare involves gigantic financial, physical, and spiritual sacrifice.

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need for arsenals and forts."

The history books pay tribute to our military heroes. Do they also do justice to our peace heroes, the heroes of diplomacy and arbitration? In school we teach about Macbeth, Caesar, Napoleon, Benedict Arnold and many another scoundrel, liar, and depraved personality, and the pupils recite glibly on their lives and deeds, but if they are asked about the Prince of Peace, they are abashed and flustered! "The Missouri Compromise," "The Northwest Boundary Dispute," "The Compromise of 1850"—these and many other historical events like them should be treated as of the greatest significance; the leading characters in these events should be held up for the highest admiration.

"The warrior's name would be a name abhorred!
And every nation, that should lift again
Its hand against a brother, on its forehead
Would wear forever the curse of Cain!"

Next we think of the material that children dramatize in school. Can they not dramatize peace scenes with equal success and dramatic results as war scenes? Let us train them to depict the conclusions of an arbitration so impressively that they will idolize our peace heroes as well as our war heroes. In teaching the geography and the history of our nations of the world their merits should always be stressed because we are not so prone to hate a person if we know his good qualities. Similarly, our citizens will be less prone to hate another nation if, from childhood, they have learned that the people are artistic, musical, progressive, patient, humorous, thrifty, respectful, brave, or truthful.

The topics which children discuss and write about in school also flash through our mind. Let us add to the topics the blessings of peace and the horrors of war—not only "Fire Prevention" but "War Prevention"; not only "How to Preserve Our Forests" but "How to Preserve Our Peace." Consider further how we might avoid wars. Is it not true that publicity and propaganda campaigns are responsible for many wars? At least it is fair to say that many a war would not have been approved by the people had they not been aroused by some means of publicity and propaganda.

The great vitality of war lies not in its realities, but in its unrealities. Mankind has built up through the centuries a sort of martial mythology that is still deeply rooted in human consciousness. So long as these war myths remain unchallenged, war will be easy and peace difficult. They helped to pave the way for the last two World conflagrations; they are still at work driving us in the direction of armed catastrophe. It is now high time to expose these hoary precepts for the frauds they really are! We have already discussed one of these myths—the Myth of the Romantic War. Others of these myths are:

The Myth of Defensive War

Mankind has now reached the stage of enlightenment where it is quick to condemn a war of aggression, but it is still ready to condone a war of defense! Unfortunately, at this point there emerges the painful difficulty that all wars are defensive wars in the eyes of those who wage them. Norman Angell once said:

"As an Englishman I am prepared to argue until all is blue that every war we have ever entered was a defensive war. But I am obliged to note that the British army seems to have gone into every country in the world. In fact, I think there is only one country in which it has not gone—Greenland. However, there is one country where the British army has never fought for about a thousand years against a foreign foe. That country is Britain!"

Ask the average American, and he will tell you that our country has never fought an aggressive war. Nor will he be daunted if you point out to him that at least five times our wars were fought exclusively on foreign

soil. He will explain that this merely represents the superior foresight of our defensive wars!

Ask the German what his armies were doing in Belgium in 1914, or in Poland in 1939, and he will answer that they were defensive movements to forestall the aggressions of neighbor nations. Indeed, ask all of the Allied Nations engaged in World Wars I and II why they were fighting, and they will reply with a unanimity quite unusual in international affairs that they were engaged in a defensive war, fought for the preservation of their respective hearths and homes! Probably in no fighting in history, has so much ground been gained as a result of purely defensive operations!

Consider, likewise, the following "defensive" incidents: Japan blew up her OWN railroad in Manchuria, so that she would have an excuse to wage a defensive (?) war to protect Chinese soil against the invading Chinese! Italy, too, loudly insisted that she was fighting a "defensive war" in Ethiopia; in the course of which, it will be remembered, the armies of Il Duce were driven back clear to Addis Ababa! Finally, consider more recent developments in world affairs—Russia in Korea! Whereas Alexander the Great of old yearned for more worlds to conquer, the modern general or dictator merely asks for a couple of good defensive wars! We will never have an enduring peace until the peoples of the world are prepared to outlaw the so-called "defensive wars" as they are now inclined to prohibit the wars of aggression.

The Myth of Human Nature

"Human nature being what it is, man will always fight." So runs the doleful chant of those who would bind the future in the dismal shackles of the past. In one sense, perhaps, this is true. Human nature being what it is, angry men as individuals will continue to settle their differences out of court. That is natural fighting. Modern war, however, is anything but natural fighting. Nations are only whipped to fighting pitch after long periods of propaganda, artificially and often falsely contrived. Tons of propaganda, acres of posters, thousands of meetings, war movies, war expositions, war music, and even war sermons from church pulpits—all are used to stir the fighting blood of the belligerent peoples. Men go out to meet the enemy only after a few weeks or months of cold-blooded preparation in a training camp. In short, the whole psychology of war in modern mode is far different from that natural impulse which leads a man to double up his fist and hit an adversary on the spur of the moment, and the chin.

One is tempted at this point to propose an interesting experiment. Suppose that, for just one generation, our jingoes and propagandists leave human nature strictly alone to work out its own destinies. Perhaps we should make the startling discovery that human nature can be conditioned for peace as effectively as for war. After all, Canada and the United States have managed to live side by side for over 130 years without flying at each others' throats—and this in spite of the fact that human nature is still quite prevalent on both sides of the forty-ninth parallel!

The Myth of National Security Through Armament

There is a wide-spread tradition that national peace and national security can come ONLY through the maintenance of huge armaments. The fallacy of that tradition is written large on every page of modern history. If armaments mean peace, how shall we account for the fact that a great World War broke out in 1914, and again in 1939, when Europe was armed as never before in history; that it was the well-armed nations which launched those wars and the unarmed nations which stayed out? If armaments mean security, how shall we account for Germany, or Russia? In 1914, and again in 1939, Germany had by all odds the most powerful army in the history of the world; a navy that caused the cold shiver to run up and down the collective spines of both the British and American Admiralty! Today it is Russia which is the aggressor.

As a matter of cold, sober history, many a first-class war has grown out of a wild, unreasoning stampede for military or naval supremacy. Ask any historian, and he will tell you that militarism was one of the outstanding causes of the great World War I. Only twenty years before the outbreak of that conflict, Germany and Great Britain were the best of friends; there was even some talk of a treaty of alliance between them. Then Germany launched her great naval-building program to challenge Britain's naval supremacy, and within ten years the two nations which had been traditionally friends had become the bitterest of rivals!

Would anybody, even the most ardent of jingoes, be talking war between the United States and Russia if neither country had the atom bomb at its disposal? Or would relations be as perfect or peaceful between the United States and Canada if the frontier had not been disarmed in 1817—if each nation had big navies ploughing the Great Lakes and a string of forts every few miles along the frontier?

Armaments seem to work out in a sort of vicious circle. Out of fear of Germany, France arms. Out of fear of Russia, America arms. Out of fear of England, Russia arms. Out of fear of Germany, France arms some more —and so it goes, ad infinitum. It is a vicious circle, in which rivalry engenders suspicion, and suspicion engenders hatred, and hatred only too often engenders war!

The Myth of Inevitable War

Even the most superficial observer of public affairs will have noticed, both in conversation, over the radio, and in reading, a growing disposition to regard the next war as a signed and settled inevitability! This is not true! It is as foolish to say that another World War is inevitable as to say that another such conflict is impossible. WARS ARE MADE BY MEN! BEFORE ANY WAR IS STARTED, A MAN OR GROUP OF MEN

MUST MAKE THE DECISION FOR WAR! Dr. Ralph J. Bunche says: "THERE ARE NO WARLIKE PEOPLES—JUST WARLIKE LEADERS."

Neither the First or the Second World War was inevitable. The official documents now available indicate that in 1914, and again in 1939, if any one of the five great powers had wanted seriously to maintain peace there would have been no war. It is the crowning tragedy of modern times that in that moment of fateful decision the statesmen abdicated to the militarist!

Somewhere, sometime, a crisis like that of 1914 and 1939 is going to arise (or has it already arisen?). The great powers of the world will again stand tottering upon the brink of war. Again one man or group of men will be called upon to answer the question of peace or war. To what voice will they listen? To the voice of history, with its grim story of the cost, the futility, the growing deadliness of war? Or to the voice of the militarist, still wedded to the outworn formula that might makes right? What will be the answer? We do not know, but we wish that we knew. For the fate of western civilization, if not of the world, may depend upon the verdict.

Joseph Auslander has voiced the peoples' prayer for peace in his beautiful poem "November Eleventh":

"O Thou, that makest wars to cease,
On this most solemn day,
The people's cry is yet for peace,
For peace the people pray.

"They do not seek millennium,
Nor ask for more than bread;
They only pray Thy peace to come
With bowed beseeching head.

"Not theirs the clever argument
That twists the simple truth;
They only know the young men went
And poured out their bright youth.

"The prophets press on every side
With half a hundred choices;
They only know the young men died,
And they hear ghostly voices.

"They hear the voices all around
Of war's insane endeavor,
Of brave hopes buried in the ground,
Of brave dreams dead forever.

"They beg an end of this, O Lord,
An end of all this madness,
This toll of famine, fire and sword,
This agelong human sadness.

"O Thou, that makest wars to cease,
On this most solemn day,
The people's cry is yet for peace,
FOR PEACE THE PEOPLE PRAY!"

Certain it is that there is large room for education in the field of peace, which finds so much ignoring of policy and principle leading to hatreds, fears, suspicions which invite war. It is difficult to understand how or why anyone would object to a place being made in modern education for the intelligent study of the questions involving war or peace—a place where there can be such resort to an exercise of knowledge as will improve the chance of succeeding generations to win and hold lasting peace and avoid those frightful burdens which follow upon the heels of every war. Often people have pondered the question: What might be the saving if we spent as much for the general subject of peace education as we are now spending for war and preparation for war.

James B. Conant, Harvard university president and a member of the N. E. A.'s policies commission, said of the 1949 assignment which was to decide what American schools should teach about the danger of war: "It's time we open our eyes and become prepared for a long period of *armed* peace." Surely that is not a very good plan! Let us rather follow

THE PLAN OF GALILEE

We've tried plans and pacts and charters—
We have watched the nations barter—
We've surrendered our convictions to the scheming of Big Three;
And still the dove is flying
O'er all capitols still sighing
Because we've never tried the plan of Galilee.

Unnumbered hosts are praying;
Fervent souls forever saying;
Guns and bombs and conscript soldiers cannot make a nation free.
We will hate and maim and slaughter
Valiant son and virtuous daughter
Till all nations try the plan of Galilee.

O Christ who came to guide us;
Come again and stand beside us;
Speak Thy Word to wrangling nations: "Know My Truth—'twill set you free."
Let it sound like angels singing,
Christmas bells forever ringing,
Calling us to peaceful service through the PLAN OF GALILEE.

—*Rev. W. L. Hutchins.*

New Life for Older Parishes

Robert Spieler

THE PROBLEM of revitalizing an older parish is one which confronts many pastors. It may be viewed as the treatment and cure of a living though diseased organism. Nor is this analogy entirely correct, for in a diseased organism the entire system is in a state of sickness, while in a given parish, senile though it may appear, the living, healthy Body of Christ will still be present, so long as the Word is there appropriated by faith. The problem then is one of extending the vitality of Christ throughout the entire parish, so that it may rise again in the youthful vigor of life. This involves a careful analysis of the nature and causes of the disturbances, and then an application of specific remedies.

I. *Symptoms of Disturbance*

If we are sympathetically and purposefully to examine a congregation which has lost its first love, we shall detect at least three symptoms of difficulty. The Christian character of the parish is noticeably shallow, its life is marked by disunity, and it is not certain about its purpose.

The specter of shallowness especially haunts older parishes. There are traditions and forms, practices and prejudices, which have come down from the forefathers but which have never been truly assimilated. The temptation is to accept the form of the old without ever bothering to explicate its meaning. The inner life of a parish may thus become marked by formalism. One goes to church, one reads the Bible, one attends the sacraments, one is enslaved by the weight of tradition, but one is not liberated by the authority of the Gospel. There is a strange ingenuity practiced here in wasting time in the outer court without ever penetrating into the Holy of Holies. And where faith is hung on shallow form and slavish ritual, there certainly the life hidden with Christ in God is found but rarely.

An older congregation may show also a second symptom: it has lost its sense of purpose. Members regard the church has simply another organization, perhaps not as enjoyable as the Grange or the PTA, but certainly necessary. After all, we do need such ethical regulations as the church offers (it is thought); but if we must have them, then let them at least be sugar-coated. And so the church becomes an institution which, because it lives in and for itself, forfeits its God-given commission. Perhaps it will even adopt the norms and practices of secular groups. Members will then be won and held by the appeal to eye and ear and stomach. Let there be a continual barrage of activity! But by all means, let it be spectacular and satisfying, since otherwise members might lose interest and join some other club. When then the parishoners are finally confronted with their Gospel responsibilities, they find evasion brutally simple. A Program is adopted, a Board is appointed, and the individual deftly transfers his personal responsibility to the benevolence envelope. Anyone can see (so the rationalization runs) that these agencies can do much more for the poor heathen than I can. Thus the conscience is salved and one can again return to the card parties.

Shallowness of faith and lack of purpose are often joined by the blight of disunity. How could it be otherwise? If the majority of members are content with wandering in the periphery of faith, they will scarcely be grounded in the unanimity of Christ. Such a parish has lost its common matrix and so it disintegrates into factions. It becomes a heteronomous conclave and a caricature of the Body of Christ. Should new issues then be faced, bitter experience shows that the norm for decision will more often be the autonomous selfishness of each warring party instead of the Agape of the mind of Christ. One hesitates to estimate the number of congregations which have been ripped apart by such internecine strife. Disunity is certainly a terrible thing. It can well be called the death rattle of a dying parish.

II. *Diagnosis of Underlying Difficulties*

What are the causes of these disturbances? The answer is obviously complicated and would vary with individual congregations. Nevertheless, it is possible to point out certain underlying difficulties which are potentially or actually present in all older parishes, regardless of situation. Let us regard these as of two types: extrinsic and intrinsic.

The extrinsic disorders are those which, though partly responsible for the above symptoms, are themselves not the radical seat of disease. These extraneous disturbances may be inhibited by certain palliative techniques, but complete cure is never possible until the intrinsic disorder is uncovered and remedied.

Certainly among the more obvious of these extrinsic factors is the tendency of older parishes to absolutize what once had been only relative. The Church is held responsible for always utilizing those forms of ministration through which she may bring the Gospel to bear most effectively upon the historical situation. These forms may be practices and techniques (yes—even theological terminology); let us say that they are the temporal means of applying the divine means of grace. These temporal forms are obviously relative, simply because they vary with the given situation. We would then expect all congregations constantly to examine their forms of ministration so as to keep channeling the Gospel to those within and without in the best possible manner. But unfortunately many simply absolutize the forms of the past. This is potentially dangerous, for in this way a tradition may be erected which will do violence to the

integrity of the Word. If a parish should persist with such an artificiality, then its faith life will become shallow; then, because it favors certain forms over others, it will be marked by disunity; and then, since it is in danger of misunderstanding the source of authority in the Church, it will have lost its sense of mission. The tendency to absolutize certain relative practices is therefore responsible, at least partly so, when an older parish ceases living as the Body of Christ.

Another extrinsic cause of disorder is the misapplication of Christian truth. This is an even more pernicious matter than the above, for there we spoke about adiaphoristic forms, while here we deal with the very content of faith itself. No Church can live without the response of its faith to the revelation of God. Its formal doctrines are necessary, for they are statements of faith grounded in the Word of God. Yet it is entirely possible for doctrine to be so used that it eventually leads to idolatry. For example, it may still be the rule in a parish that the only requisite for church membership is that one learn and accept pure doctrine. This is obviously in error, for it identifies saving faith with intellectual assent. Even worse, it is a not-so-subtle exaltation of the knowing person above that which is known. What is this but thinly veiled idolatry? Or again, doctrine may be applied in such a manner that it becomes an instrument of authoritarianism. "Doctrine is for the preachers; we lay-folks can't understand it." If this is true, then doctrine has ceased being an article of faith, a response to the Living Word. It has become instead an ally of hierarchical authority. Right at this point a nefarious chain-reaction sets in. When doctrine is relegated to (or usurped by) a special caste, it soon becomes a discipline; and where it is wielded as a discipline, there the Church becomes an institution marred by superficiality of faith faulty union, and loss of mission. Christian life is compartmentalized, Christianity becomes a religion of formalistic legalism, and God is again robbed of honor.

As we have noted, these extrinsic sources of disorder are not yet the primary cause of disturbance. Basic to them is a radical, disruptive force, which like an invisible cancer corrupts the entire intercellular structure of the body. This disorder is of course sin.

Sin is that which destroys the relationships and responsibilities of faith; for the ego, by being enslaved in sin, not only loses God but is also set against all other egos. Self-love, instead of divine love; individualism, instead of fellowship; parochialism, instead of world-wide evangelism; worldliness, instead of Christ-likeness—all this is the work of sin. Here then is the root of disturbance, and the remedy for restoring a parish to life in the Body of Christ must begin with an attack upon sin.

III. *The Remedy*

Our remedial technique should be directed at replacing the lifelessness of sin with the liveliness which characterizes the Church. For this, the Word of God is the only remedy; our role is merely that of applying its curative resources.

Here the first resource is that of the Divine Law. The Law of course can not by itself cure the disorder. Those who expect to accomplish this with the Law alone are not only proceeding from a false premise but are also liable to aggravate the disorder. It seems to be a fine technique (and perhaps the easiest) to lay down a delineating discipline—one which will legislate the life of a parish. But this would be to feed the very shallowness, disunity, and myopia which we seek to cure. The Law is powerless to bring about a resurgence of vitality; yet it can open the way for this. It is as a dreadful scalpel of the Lord, cutting through outer pretense until the radical cause of disorder is laid bare. The awful holiness of God here meets the ego, and the spirit writhes in agony. Thus the Law uncovers lifelessness, but it cannot bring liveliness. This is the prerogative of the Gospel.

Yet even so obvious a fact may be misunderstood. It is entirely possible for one to think he is presenting the Gospel by simply teaching a system of defined Truth, while actually he may be damming up the open channel of grace and reducing the Gospel to a code of near-legalistic discipline. The Gospel-cure dare never be prostituted in such a manner. It ought always to be the divine announcement of forgiveness and grace, unhampered by human impedimenta.

The Gospel restores to new life. It is the might of God freeing the believer from the radical lifelessness of sin and reviving him with the life of Christ. He is thus lifted from the beggarly outer courts of formalistic religion into a vital involvement with the living Lord; he is torn from autonomous selfishness and united with the Body of Christ; he is filled with the urgency of faith to hand on the life of Christ.

IV. *Strategic Areas for Treatment*

These resources of the Word touch several strategic areas, which, when revitalized, will in turn revive an older parish. The first of these deals with the evangelical awareness of the nature of the Church. Members who are quickened by the Gospel realize that the Church is not at all an institution of people called upon to practice certain moral activities. They come to experience it rather as the assembly of true believers called-out from the world into the most vital fellowship with Christ and one another. Their eyes are sharpened to the purpose of the Church, and they give themselves willingly into the on-going witness of faith. Here one ceases merely to have an idea of the Church; one now lives the life of the Church.

There is a second strategic area which the Gospel vitalizes: that of *koinoneia* or fellowship. Selfish individualism, disunited autonomy, prejudiced separatism, are all direct opposites of the fellowship of faith. *Koinoneia* is basically the fellowship which all believers share in common from and with God. Here the Head of the Church is in life-giving relationship with the Body,

and the Body surrenders herself without reserve to Him. From this vital involvement there then bursts forth the life-sharing fellowship between members in the Body. When the individual believer is made a partner in the overwhelming fellowship of faith, what else can he do but manifest this in very specific ways?

Implicit in the foregoing areas of vitality is still a third: that of the individual priesthood of all believers. If this reality is withdrawn from its Gospel-matrix, it withers away into irresponsible individualism. Each believer is a priest before God, but this certainly does not mean he has the special right of individualized religion. It rather indicates that he is given the privilege of being responsible to God for himself and *all* his fellows. The believer-priest is filled with a sacrificial concern for his brother, and he expresses this in love. His chief business is the giving of himself in the service of the Gospel.

V. *The Role of the Pastor*

What should now be done to achieve the cure? The pastor has available all the resources of the Word. His then is the responsibility to treat the diseased parish with these resources. And for this, the parish must be prepared to receive the Word-cure; the cure must be applied in the most effective manner; and the proper means through which the parish may manifest its revitalized faith must be found.

We cannot emphasize strongly enough the necessity of preparation for the Word-cure. This is of fundamental importance, for without it the Word may fall on deaf ears and be refused by locked hearts. The therapy of preparation is basically a conditioning process. Its aim is two-fold: to awaken the parish to its true state and to awaken in it a desire for cure.

Here obviously the Law is to be applied as a propaedeutic for the Gospel. Here also members are to be attracted to the ideal life of the Church. They ought to be convinced of their need for such a life by actually being confronted with the effective and relevant witnessing of Christ-captivated persons. We should never underestimate the force of such example, say of a consecrated pastor and his family. Through such positive advertising the desire for the milk of the Gospel may be awakened by the Grace of God.

When this decisive stage is reached, then the Gospel must by all means be so applied that it meets the member in his total life-situation. It is not enough that the Word be proclaimed through formal teaching and preaching; it must permeate every area of parish activity. The Ladies Aid Society may set aside a definite time for "devotions," but very often the Gospel is no longer present by the time of the business meeting.

The quantity of Word-application is therefore vastly important; but so is the quality. The Catechism, indispensable and precious though it is, can still be taught as the system of Christian Truth to which one must give a mere intellectual assent. And the sermon may be a rhetorical masterpiece but at the same time be entirely irrelevant to the needs of the folks in the pews. The consecrated pastor wants the Word so to indwell his members that they will be built up into the likeness of Christ. This means that he should keep himself and his ministry under continual examination, and that his sufficiency must be of Christ.

Now of course, wherever the Word brings life, there the proper manifestations of this vitality will arise spontaneously. But the pastor will have to give guidance here also. He must point out the opportunities for witnessing and join with his members in using them. He will spare no effort until the individual priesthood of all believers becomes a way of life with his members; until the communion of saints becomes a reality in his congregation; until the life of Christ is manifested in his parish. Some would call this impossible—and it would be, were it not for the grace of God.

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What Do You Know About God?

Harold J. Knappe

YOU ASK, "What do I know about God?" I answer, "Not much, for I am an Athenian whom the Apostle Paul spoke about, who worships at an altar on Mars Hill. The dedication inscription on that altar reads: 'To an unknown god.'

"As a matter of fact, it's not only that I don't know much about God, but frankly, I'm confused on the whole subject. Look around. See all those altars and statues over there. They're all dedicated to some god or goddess. Look over there, across the valley. That beautiful compound of buildings—The Acropolis, we call it. Architecturally it's about the best we've produced as a people. And all those other shrines and temples and sacred groves. We're very religious and have some beautiful ceremonies, but still I'm mixed up."

You ask, "Haven't there been some great minds who have tried to straighten you out on all this? Someone who's tried to dig into the background and give you a reason for all this?"

"O sure," I say, "we've got some great minds around here. Plato. He's dead now. He was the greatest thinker of them all. And Aristotle. There was a man. You'd call him a scientist, I guess. They both asked the same questions: 'What does man know of God?' 'How does man come to worship and serve God?' Aristotle always said that we are to look around in the world about us. Surely there was a Great Designer in our natural world."

The Athenian gazed silently at Mt. Olympus far to the north for a while. Then he said: "A Great Designer, that's my idea of God."

These wise men of old believed that since there are powerful causes at work in nature producing certain results, which today we recognize and have reduced to the laws of nature and conservation—because of these laws, there must be some First Cause producing the world of nature as we see it, or some Supreme Designer ordering the world of nature as we experience it.

It did not always take wise men of old to come to this conclusion. Even the pagan, primitive man of today reads nature. The natives of New Guinea, for instance. They experience the storm, the wind, the rain. They see the lightning, hear the thunder, and giving them names, they personify them and make graven images to these gods, and so worship them in their mythology.

The same process still goes on . . . in a far higher form, of course. The scientist today also begins with nature as he sees and experiences it, and tries to work back to the original cause. Whether it be the biologist, he asks: Whence life? or the chemist: What is the basic element? The physicist asks: What is the basic construction of matter? The astronomer: How come the world? Who designed the architecture of the universe?

All these sooner or later, if they're honest with themselves, come to the same conclusion that there is a higher intelligence—God, if you will, who causes and orders the world of nature about us.

There is also a second reason that wise men of old came to the conclusion that there is a God, and that was from their study of themselves. This reason could not be tested by facts. It was innate, intuitive. Man's moral nature demanded that there be Someone greater than the self that we are. "Man is a free and intelligent being," Kant said, the great philosopher of the 17th century, "and therefore Whoever is first in man's lineage, must possess these same qualities, to a much greater degree."

There was the voice of conscience, without knowing or calling it conscience, a broken voice indeed, of the original self that bore the image of God stamped upon it—and knew it. From that moral obligation within everyone's breast, man came to know God as a God of justice. "An eye for an eye, and a tooth for a tooth . . ." was the old law. Even Plato already said: "Sin and penalty go through the world with their heads together."

So you ask again: "Well, what DO you know about God?" "Perhaps I'm a little wiser now, but not much. This however I do know: I know what I don't know, and what I don't know would fill volumes."

Yes, that's it! What I don't know does fill a Book, the Book of Books. What would you know of God were it not for His revelation of Himself in your Bible? Not much, but yet, enough to fear Him as a supernatural power of justice and wrath, to be appeased with many sacrifices.

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Again the question is asked: "What do you know about God?" I answer, "A little, for I am that Ethiopian whom Philip baptized not far from Gaza. I've read Plato and Aristotle, and I've observed the world around me. I've searched all the pagan religions of civilizations previous to my time, even something some Wise Men from the east wrote about a man named Herod. That helped some, but this really stumps me. It's in an old rolled-up Hebrew parchment. A man who claimed to be a prophet of the true God wrote it, Isaiah by name. He says: 'He was led as a sheep to the slaughter; and as a lamb is dumb before his shearer, so opened he not his mouth. . . .' I think I really have something here . . . if I could only understand it."

"I'm an old man now. Years have gone by since that day out there in the desert. But I remember it well. What a day that was. Philip the Evangelist stopped my chariot out there and hitched a ride. Right off he asked me, 'Understandest thou what thou readest?' And I answered, 'How can I, except I be taught.'

"Then he opened my understanding. He explained

hat passage from Isaiah I had stumbled on, and from here he spoke of Someone who did come, Jesus, whom God sent into the world in the fulness of time, to reveal to folks like myself in spiritual darkness, who God is, and what He has done for me.

"This Jesus was born in a manger in Bethlehem of Judea, a slave to the law like myself . . . and Philip told me about His ministry, what Jesus means when He speaks about His Father, and our Father. 'No man can come unto the Father but by Me.' 'He that hath seen Me hath seen the Father.'"

Philip explained that Jesus was the Lamb Isaiah spoke about, who 'suffered under Pontius Pilate, was crucified, dead and buried . . .' That's what I was reading, 'In his humiliation his judgment was taken away; and who shall declare his generation; for his life is taken from the earth."

"Think of that! Here all my life I was trying to come to God . . . to be a little god on my own power and pride. But it's the other way around. God sent His Son, a God-man, whom we call Jesus—sent Him to me. He sought me when I was lost, found me, and brought me into His Kingdom. And here I am, telling you about The Great Sacrifice.

"Now I understand that deep yearning in my heart all those years. I looked for something, Someone who could answer my need. I was dissatisfied, restless, really afraid, deep down. I was all mixed up inside. But now I know. 'God so loved the world that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'

I was baptized by Philip that day, baptized into the fellowship of believers!"

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But is this all? You are the Searcher now. The Bible is open before you. You too are reading from the Prophet Isaiah, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

You think about that for a while, and then page on. You are in the Psalms now, reading, "How unsearchable are His judgments and His ways past finding out . . . Who hath known the mind of the Lord?"

As if to answer the Psalmist, in meditation, you reply, "No one!" The voice of the Bible reads your own mind, saying: "The natural man knoweth not the things that belong to God."

"The natural man . . ." you inquire? Yes, the you that was you before the Spirit of God got hold in your heart. "O yes," you think, "Nicodemus with Jesus that night." "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. . . . Ye must be born again."

"Born again . . . ?" you too ask. "How can these things be?" Rebirth, renewed in mind and heart, by the cleansing power of God, by the Spirit of God. "The Spirit . . . ?" and again you are led off . . . There is so much you do not understand. "The things of God knoweth no man, but the Spirit of God, for the Spirit searcheth all things, yea, the deep things of God." "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."

Again your thoughts wander, and you remember your catechism, how Luther said: "I believe that I cannot by my own reason or strength believe . . ."

The Spirit will lead me into all truth, for it is the Spirit of God Who still makes effective in my heart today what Jesus did 1900 years ago. That's how I may know God. ". . . and we know that the Son of God is come, and hath given us an understanding that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life." "In Him dwelleth all the fulness of the Godhead bodily." "God hath not given us the spirit of fear, but of power, and of love, and of a sound mind . . . who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

Continually He comes to me in that Gospel, to an ever increasing understanding of Himself and myself. A miracle has taken place. "Neither pray I for these alone, but for them also which shall believe on me through their word . . ." I prayed with the Savior for myself, for I believe. And wonder of wonders, He has called me to be a witness of His Gospel, a witness for Him Who is "the Way and the Truth and the Life."

So shall I sing with the Psalmist, "Sing unto the Lord, all the earth. Show forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. . . . For all the gods of the nations are idols, but the Lord made the heavens. . . . Say among the heathen that the Lord reigneth; the world also shall be established that it shall not be moved; . . . for He cometh to judge the earth, He shall judge the world with righteousness and the people with His truth."

And the angels in heaven join you in the refrain, ". . . for Thine is the kingdom and the power and the glory forever. Amen."

My Adult Confirmation Class

S. C. Siefkes

THE SUBJECT that has been assigned to me is perhaps not as simple as it first appears. Needless to say, it is a rather delicate subject because the very nature of it requires the relating of personal matters. I beg of you that none of you will consider me boastful when relating such of my experiences with my adult class which, with God's blessing alone proved to be successful. I would never consider relating these matters, if I were not requested to do so, and if I did not think that some may in a measure profit thereby. For many of these things are too sacred to parade before the public. Often I feel that the words of Jesus are to be applied in this matter too: Tell no man of it. For is it not true that very often we lose the greatest blessings of our life by trying to unfold them before the eyes of others? As we proceed to consider the subject: My Adult Confirmation Class, let me relate

I. *How I Gather the Class*

I have no definite method of gathering in people for an adult confirmation class. I just figure that every unchurched person is a prospect. And there are more unchurched people in most communities than we realize. All too often we are too timid to approach people on a spiritual basis. We may know them quite well socially. We may rub elbows with them in our daily life. We may eat together with them at the service clubs, we may play golf together, fish together, talk about almost any and every subject with them, but isn't it true, we seldom break through to talk with them about their soul life, ask them about their church connection, etc? For some reason or other, some of us just don't have the nerve to approach that subject. Why is that? One reason is, that we are afraid that they might resent it. But let me tell you, that my experience is, that most people are more anxious to talk about these things to a pastor whom they can trust than we pastors are.

We are all familiar with the persistence of the insurance agent. It is almost proverbial. But these men have gotten somewhere with their persistence in their field. People who are not annually paying on some kind of an insurance policy are almost the exception nowadays. When we consider that we have something far greater to offer every human soul, not life insurance or fire insurance, but soul insurance, should we not work even more persistently? And you may be sure that on the whole you will be more welcome than the insurance agent.

Neither by nature nor by virtue of our high calling do we have the right enthusiasm and burning zeal to really go out after souls as we ought to have. We must very earnestly and prayerfully prepare ourselves for that important task. When we for instance read in Ezekiel the 33rd Chapter: "When I say unto the wicked, O wicked man, thou shalt surely die, if thou dost not speak to warn the wicked from his way, he shall die in his iniquity: but thou hast delivered thy soul."

I wonder how any pastor or minister of Christ can ever pass by a person of whom he knows is not a Christian, and act as though it is none of his concern. Sometimes when I think in terms of eternity, I shudder. For must not every one of us admit, that we know many people, are friendly with them, deal with them, etc., and yet we know good and well that they do not belong to any Christian Church, and are not acquainted with the way of salvation, and still we never make an honest and prayerful effort to show them the way to salvation? Now supposing that man dies, and someday he certainly will, and so will you. Can you imagine a meeting beyond? The Lord has plainly said: If we fail to warn such a person or do not try to lead him to faith, God will require his blood from our hand. I often wonder how many souls the Lord will require from my hand. Remember, not only the sins of commission but also the sins of omission condemn us. When we stop to realize that every human being you know or meet has an immortal soul, a soul that is going to spend eternity either in heaven or hell, it ought to stir within every one of us such a zeal and determination to bring that soul to salvation that we spare no effort to gain that end.

Sometime ago I read of a man in an English prison who was about to be put to death. The chaplain came in and pleaded with that man to confess his sin, and to accept Christ as his only Saviour. But the prisoner remained hard. Ever and again the chaplain came and begged the man with tears, to trust in the merits of Christ as the only possible hope for his soul's salvation. Finally the prisoner said to the chaplain: "Man, if I were so convinced as you pretend to be, that faith in Christ is the only possible hope of salvation, I would walk on my knees all through England and plead with people to accept that Christ."

Are we so convinced that faith in Christ is the only possible hope of salvation for all people? If we are, we will do something about it.

I feel that all too many of us are too indifferent about the souls of people, especially outside of our own parish. We do our routine work and try to feed the fold over which we have been stationed, and let it go at that. We often feel, if anyone from the outside wants to come into our fold, we will welcome them, and teach them the necessary things. Those are rare occasions. We are the ones who must make the approach—not the outsider.

While residing in Ohio, it was my good fortune, under God's blessing, to have a large adult class every year.

ne of my neighboring pastors, a good friend of mine, brilliant young man with a degree once said to me: low does it happen that you always have such a large ult class?" I told him that one simply had to go out er them, and you would always find plenty. When I ked him, how it happened that he never had any, he plied, "My church is open to everybody, and when the tsider wants to come in and hear my 'powerful' ser-ons, he ought to know what is the right thing to do." ne man no doubt meant well, but he simply could not e it his God-given duty to really go out and bring em in.

We must *go after* the outsider, and *we will,* when we gin to see that it is a matter of life and death, of eter-l life and eternal death. I have had the great pleasure having a large adult class almost every year of my nistry in three different congregations in three differ-t parts of our country. As I said before, there is no finite plan to gather these people in, but you will par-n me, if I relate some specific instances as to how I as permitted to win some of them. Perhaps my most teresting field, but also my hardest in many ways, thus r, was my congregation in Ohio. The congregation was a small town of 230 population. The moral and spir-ual conditions in that town were the worst I have ever agined. Within 20 feet of the parsonage stood my ighbor's house. Those neighbors were, I believe, the lest people I have ever met. The most hair raising rsing and vilest language continued day after day from wn to sundown. I honestly confess, that many times prayed to God on bended knee, either to move me or em, for it was almost unbearable. But the thought me to me, these people have immortal souls too, per-ps they could be won for the Lord. When toward fall was beginning to think of starting my adult class, I ent to their home, and after talking about various ings, approached the subject of my adult class. I in-ted them to come and listen in. It was almost too nny to be true, to the man, although the woman lis-ned quite attentively. After explaining the whole set o of the class, and assuring the man especially that it ould not hurt him any, and if he didn't like it, he could uit anytime, we spoke about a few other things and I ent home. The next time I met him I again asked him hether he thought he would give it a try, but he only ughed. But on the night I started my class, I saw to y great surprise and joy, that my neighbor and his ife both stepped into the room. He looked very skep-cal and out of place. But after a few periods he really ecame interested. And on Pentecost, it was my great y to baptize and confirm both this man and his wife, nd baptize an 8 year old son. That man with a tongue nat had cursed his Maker and Saviour for 45 years was neeling at the altar of the Lord before a large congre-ation and with tear dimmed eye was confessing boldly nd joyfully: "I believe . . ." And may I say that in ne remaining three years that I lived next to that family, believe I heard two curse words and I could never have wished for finer and more Christian neighbors and better church members.

Another man in that same town was of the same cali-ber. I won his confidence as a friend. One night his wife became suddenly ill. As a friend, I went to the home while she was in anguish. I asked her if she mind-ed if I offered a prayer. She did not object. That broke the ice with her. When I was about to start my class, I invited them to attend. The man thought it was the biggest joke he had ever heard. He was a man of about 65, but hard. He always brought up the old gag: If I would ever go to church, the roof would come down. I finally told him I did not want him in church at all, all I was asking him to do was to come to the class. He would not promise. On the evening the class started, the man and his wife came into the room. I can still see him—a sneering look on his face he said: "I see the roof is still up." I kindly assured him he need have no fears. He sat down in the back seat. After a few evenings I found him sitting directly in front of my desk with his head leaning forward. And he said to me: "I never knew that that is what Christianity was." It was also my great joy to baptize and confirm that couple on Pentecost and hear them joyfully confess their faith before a large con-gregation. And I am happy to say that those people turned out to be among the most sincere Christians I have ever met. They both joined the choir. And he often said to me: "That old tongue of mine has cursed my Lord so much, I want to use it as much as I can to His honor and glory as long as I have life." This man became one of the most ardent missionaries I have ever found in the congregation. He could not praise the mercy of God enough that was willing to come down and save a wretch like he had been all his life. He told me one day that there were four years of his life in which he never drew a sober breath, day or night. But he never touched a drop of any kind of liquor after he be-came a child of God.

I could go on and tell you of many other such cases, but it would take up too much time. May these examples suffice to show you that these people also have souls, just as precious in God's sight as yours and mine, and that the Lord is counting on you and me to bring them to Him. Remember Jesus bled and died for them also, should not we then be willing to do everything in our power to make them partakers of this salvation? If Christ was willing to do all that, what are we willing to do?

Everywhere one will find great opportunity for mis-sion work, if we only make use of them. In that little town in Ohio with a population of 230 and where the church has been established for more than a half cen-tury, where to an average of every 4 or 5 miles you find a large Lutheran congregation, I was permitted to con-firm 155 people in four years, and over half of these were adults. The same might be true anywhere. And I think my successors in the congregations where I have been will vouch for it, that very few have again fallen away.

And I am very happy to say that the Lord has thus far richly blessed my efforts in this adult work in my present field also. At present I have the joy of instructing a class of adults of 25. Among them are some of the most highly respected and educated people of the city. Time does not allow me to mention any more specific cases, but I can assure you that the people in general are more eager to receive the true Gospel than we are ready to offer it.

Every one of us ought to blush with deep shame when we read our president's report on the progress of the past year (1938) in our District. Think of it, 40 adults, only 40 adults were confirmed by 40 missionaries of Christ. There must be something seriously wrong somewhere. Certainly a conservative figure would be 400 instead of 40. When a servant of the most high God equipped with the most powerful weapon the world has ever known cannot lead at least 10 souls into the Kingdom of God in 12 months time then it is time we were doing some serious checking up and some serious praying for greater faithfulness and zeal, especially when we stop to consider that there is hardly another district that has comparatively as many unchurched people in it as has our district.

May I add just a few general remarks as to how I go about gathering people for my adult class. In the first place, I seldom or never mention the class or the church to the people the first time I meet them. I just let them know who I am and try to get a bit acquainted. You must first of all win the person's confidence. "Mann darf nicht mit der Tuer ins Haus hineinfallen." If you do, you have usually scared them out for all times. Then, when I approach people on the subject of the class, I never mention Church membership, for some reason most people resent that to start with. All I do, is explain the course to them, and assure them that there is something worthwhile for them to get. Just invite them to try it. If they don't like it, tell them it is their privilege to quit anytime. You will find that few quit, once they start. This method of course means tireless visiting and tireless calling, calling on them in season and out of season, even during the lunch hour, and very much in the evening. It takes persistence, it's hard work, it saps your energy. But that's what we are there for, aren't we? "Spend and be spent." There is positively no substitute for honest, persistent and sincere prayer. What we cannot accomplish with our own meager effort and little strength, the Lord, the maker of heaven and earth, who can today yet, direct the hearts of men like the water brooks, can accomplish. And let me further add, that once the members of your congregation see that you, their pastor, have a burning zeal to gather in souls, they will also be affected by the zeal, and soon you will joyfully experience that you are not alone in the work, but your whole congregation is working with you, and bringing in more souls than you had ever hoped for. I believe if it was ever true of our home mission work, that the field is white unto harvest, it is in our persent turbulent and shiftless times. The Christian Church, and ma I add, the Lutheran Church, is about the only stable an fundamental thing to cling to. And if people in genera can only find out about it, they are more than anxiou to lay hold on it. It is up to us to labor in this grea field, and be willing to really sweat in that field.

And now permit me to say a few words as to

II. *How I Teach My Adult Class*

The teaching of the adult class is even more importan than the gathering of the class. It isn't quantity tha counts, it's quality. I know of many pastors who hav gathered in and confirmed large adult classes, and the have accomplished the whole matter with a few lecture or in a few weeks. Their numbers may sound enviabl but I would hate to carry their responsibility. I don believe that there is such a super-pastor on God's earth who can thoroughly accomplish this serious task in suc a short time. My adult classes run regularly from 5 t 7 months with two solid evenings a week. In other word the course extends over a period of about 24 weeks wit about 3 hours of study each week, making a total o about 70 hours of honest study to finish the course. No I know that many pastors bring up the excuse: You ca not hold a class that long, they just will not come. Hav you ever tried it? I have never had a complaint fro any class member that the course was too long. But e ery year I have had members come to me in the end an say: "I wish the class would run the year around." An every year I have had people going through the whol course a second time. I am afraid the complaint is wi us pastors more than with the people. Offer the peop something new, something developing every night, an they will be more than ready to come and get it.

I have no sympathy with all these short cuts in pr senting the way of salvation to immortal souls. It is t serious a matter to take lightly. We have altogether t many people in the church now who think that becau they have their names on a church record book, and confirmation certificate in the buffet drawer, they al have a ticket to heaven. The reason why Christianity i general is so threadbare, so shallow and so weak amo most people today is to a large extent because they do not have on the *whole* armor of God. And the reas most people do not have on the whole armor of God, because we pastors have never offered it to them.

I use no abridged forms of textbooks for my classe unless you call the regular full Biblical history and t full catechism an abridged form of the Bible. I use as m text books Reu's Biblical History for home and scho which has 344 pages, 70 stories from the Old Testame plus an appendix and 93 stories from the New Tes ment. And almost every story has a group of Bible p sages in keeping with the story listed at the end whi are read and explained. Besides this Biblical History use Reu's Catechism with full explanation. Those t books used faithfully side by side offer a fine round

but course, but it should be the minimum. I use the first half of the period for Biblical History, and the other half for study in the catechism. The plan works out very satisfactorily, because by using them in this way, you have an opportunity to get at the same truths at different times from different angles. For instance: The first story in the Biblical History is that of creation. How God made the world and all that it contains. To the majority of the people you have in the class it is the first time they have ever had that thoroughly explained to them. After that story has been studied and explained thoroughly, your class has time to think it over and time to forget it. About a month later you have a chance at that same truth again, for after the first month you have about finished the 10 Commandments, and the next thing is the Apostles' Creed, and there we read in the first Article: "I believe in God the Father Almighty, Maker of heaven and earth." And taking through thoroughly that wonderful explanation of Luther: "I believe that God has made me, together with all creatures, that He has given and still preserves to me my body and soul, eyes and ears and all my members, my reason and all my senses, etc." there is a wonderful opportunity not only of refreshing but of deepening and clinching this wonderful truth. By the time you get to where the Lord gives the 10 Commandments to Israel, in the Biblical History, it is just about time to review the 10 Commandments which was the first part in the Catechism. Monotonous to the class, you say? I should say not. It is deeply appreciated. They as well as you know: Doppelt genaeht haelt besser.

One trouble with most of us pastors is, I fear, we take too much for granted. We should take *nothing* for granted. People who come to the class come to learn something and to learn it definite and thorough. You may be absolutely sure that everyone of us have offended people more often by taking too much for granted than by taking too little for granted.

Put yourself in their place. Supposing you were invited to attend a class in astronomy (I take it that most of you know as little about astronomy as I do) and then someone would lecture to you about astronomy for a few weeks maybe one hour a week, and then after that time you would be expected to know all about astronomy even to the extent of making it the main interest of your life, yes, the very means for a livelihood for your future life. That's ridiculous. But that is what we are expecting others to do in a much more important field, in that which carries the hope of this present life and the life to come. Most people in our adult instruction classes know next to nothing about Christianity, and usually, the little they have heard they have all twisted up. Those things cannot be imbedded into the mind and soul overnight. We sometimes forget that we grew up in it, and in spite of it are often so slow to grasp the great truths of faith for this present life and for our eternal salvation.

We used to laugh at a certain old Iowa farmer, who was known for his stinginess. He had a large number of hogs in the fattening pen. One day, while we were watching him feed the hogs, he threw them a half dozen ears of corn and said: "Now eat till you bust." I fear that many pastors are doing almost the same thing with those whom they are to feed spiritually. If Christianity fails among the people of our country, I fear that no one will carry so great a guilt as the pastors who were to feed the flock of the Lord.

The old Gospel is as powerful, and is as much in demand, if not more so, as it has ever been. It is also just as effective, if we just get it into the hearts of the people. There is no short cut to salvation and no short cut in presenting it to hungry souls. There is no substitute for honest work in God's Kingdom, and no substitute for earnest prayer for immortal souls, and for making ourselves more efficient to bring these souls to the Saviour.

May I add that I never stress the point: This is the doctrine of the Lutheran Church! I endeavor to show them plainly what God's Word teaches, and that it cannot be otherwise. Although I do point out at times the errors which some other churches teach on important subjects. After the entire course is finished, I tell them: That is what the plain plan of salvation is, and that is what the Lutheran Church stands for, and now you may intelligently decide what you wish to do. The usual result is, that all are willing to join that Church of the Gospel.

We are God's stewards and God's representatives. Now it is required in stewards, that a man be found faithful. May the Lord help us to be faithful.

No Passes

In the days when the late Col. Edward H. R. Green, railroad industrialist and banker, was managing the Texas Midland Railroad for his mother, the astute Hetty Green—known to fame as the "richest woman in America"—he was having a lot of trouble with applicants for passes over the line, and so consulted his mother about it. She mentioned the matter to her friend Chauncy M. Depew, who knew all about railroads, being a high official of the New York Central. Depew gave her a list of Biblical quotations, which she forwarded to her son.

The list was arranged as a calendar in this manner:

Monday—"Thou shalt not pass" (Num. 20:18).

Tuesday—"Suffer not a man to pass" (Judg. 3:28).

Wednesday—"The wicked shall no more pass" (Nah. 1:15).

Thursday—"This generation shall not pass" (Mark 13:30).

Friday—"By a perpetual decree it cannot pass" (Jer. 5:22).

Saturday—"None shall pass" (Isa. 34:10).

Sunday—"So he paid the fare thereof and went" (Jonah 1:3).

—*Presbyterian Tribune.*

News of the Churches

Missouri Lutherans Plan TV Series

Milwaukee, Wis. — The Lutheran Church-Missouri Synod has set aside $750,000 to produce a television program which promises to be "by far the largest" Protestant religious television show given in this country.

Announcement of the program was made by Oswald C. J. Hoffmann, New York, synod public relations director, at the 25th annual convention of the Synod's South Wisconsin district here.

Mr. Hoffman said that the program would include 26 half-hour shows of a dramatic nature. A non-profit organization, Lutheran Television Productions, Inc., will be formed to direct the production.

It is expected that funds will be raised through a special drive during the next year.

"This is by far the largest expenditure for television by any Protestant denomination," Mr. Hoffmann said. The Seventh-day Adventists, he said, recently appropriated $375,000 for a regular television show.

The Lutheran program will be "totally new" among religious television shows, combining "fictional and documentary techniques," Mr. Hoffmann said.

In its philosophy, the program will seek to answer for viewers the question, "How do I stand with God?" he explained.

"We don't want just to sell ethics," Mr. Hoffmann said, "but we want to point to the Christian faith and the Bible as the solution to man's problems."

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United Lutherans Plan Pacific Coast Seminary

Berkeley, Cal. — Property has been purchased here for a new theological seminary of the United Lutheran Church in America—the first to be established west of the Rocky Mountains.

The purchase was announced by Dr. J. L. Sawyer, president of the board of trustees of the new institution, which will be known as Pacific Lutheran Theological Seminary. The school, which will be owned by the California and Pacific Synods of the ULCA, will open September 1952.

Until now, the farthest west United Lutheran theological school has been Central Seminary, Fremont, Nebraska. Membership in the denomination on the West Coast has more than doubled in the past decade, bringing an increased demand for pastors in that area.

Two adjoining estates, with a total of about five acres, have been acquired in the Berkeley hills for $144,500. The property overlooks San Francisco Bay and is near the campus of the University of California.

Much of the money to be invested in the school was secured in the Christian Higher Education Year fund drive of the United Lutheran Church, now in its final months.

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Missouri Synod District Admits Negro Congregations

Chicago — The Northern Illinois District of the Lutheran Church-Missouri Synod has admitted two Negro congregations into full membership.

A district spokesman said that heretofore all Negro congregations and missions were under the supervision of the Board for Negro Missions.

Recently, however, a move has been under way to incorporate the Negro conregations into the geographic districts in which they are located. These congregations are given full membership, with the right to vote at church conventions and hold office in the district.

The two congregations admitted are St. Philip Lutheran church, and Christ the King Lutheran church, both in Chicago.

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Former Movie Actor Becomes Pastor

Deephaven, Minn. — A former movie actor who once starred in a love scene with Hedy Lamarr has been installed in his first pastorate here.

He is the Rev. Eden Nicholas, who was ordained to the ministry of the United Lutheran Church in America at Racine, Wis., in May.

He was installed here as pastor of Grace Lutheran Church.

In 1944-45, Mr. Nicholas was in Hollywood under contract to RKO. He played the part of a poet in love with Miss Lamarr in "Experiment Perilous," and also appeared in "Enchanted Cottage" with Robert Young and Dorothy McGuire.

Mr. Nicholas also has sung with the St. Paul, San Francisco, Los Angeles and St. Louis civic opera companies and has made numerous appearances as soloist on radio and television programs as well as on the concert stage.

He is a graduate of Northwestern Lutheran Theological Seminary here.

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Church group Wants Masons to Amend Rituals

Chicago — A move to get masonic orders to remove parts of their oath and rituals which the Church considers objectionable, was launched here by the English District of the Lutheran Church-Missouri Synod.

Delegates to the District's annual meeting voted to ask the Missouri Synod to instruct its commission on fraternal organizations to approach officers of masonic orders on the matter.

A District spokesman said that the commission on fraternal organizations has had a marked success in getting other lodges to eliminate objectionable features in their rites.

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Norwegian Synod Rejects 'Common Confession' Document

Mankato, Minn. — By unanimous vote, the Norwegian Synod of the American Evangelical Lutheran Church meeting here, rejected the "common confession" of faith accepted by the Lutheran Church-Missouri Synod and the American Lutheran Church.

The confession is a document of doctrinal agreement.

In approving the confession at its convention a year ago, the Missouri Synod provided that the document would be submitted to the other three members of the Lutheran Synodical Conference "for approval and agreement."

The three are the Wisconsin Synod, the Slovak Synod and the Norwegian Synod.

A spokesman for the Norwegian Synod said its action in disapproving the confession was based on the fact that the document "did not remove the differences in doctrine that had been brought about in the years controversy."

What the Missouri Synod will do about the confession now that the Norwegian Synod has rejected it, and with at least one of the other two Synodical Conference members expected to follow suit, was not known here.

However, the Norwegian Synod spokesman said he believes the Missouri Synod could not now establish fellowship with the American Lutheran Church without breaking up the Synodical Conference.

It had been expected that approval of the confession would lead to altar and pulpit fellowship between the Missouri Synod and the American Lutheran Church. Such fellowship has not existed since 1881 when the two groups split in a controversy over predestination.

The common confession covered such subjects as God, man, redemption, election means of grace, justification, conversion, sanctification, the Church, the ministry, the Lutheran confessions and the last things.

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Farmer Supports Six Foreign Missionaries

Guckeen, Minn. — Six Missionaries now are serving on foreign fields because of a farmer near here.

Anton Peterson, who farms a half-section of land near the southern Minnesota border, provides their full support. In 1950, he gave $12,000 to the work of the Church. The story of Mr. Peterson's missionary giving is the story of an abrupt about-face in his attitude toward religion.

For 52 years, he told delegates to a Lutheran Brethren Church convention, he couldn't spare a dime for the Church and rarely took time off for Sabbath services.

He began to think differently, however, when he attended meetings conducted in his community by the Lutheran Evangelistic Movement.

From proceeds of his farm, Mr. Peterson supports the missionary work of the Rev. and Mrs. Morris Werdal on the Lutheran Brethren field in Japan; Rachel Heistad on the Lutheran Brethren field in Sudan, West Africa; the Rev. Ray Roschell of the World Mission Prayer League in South America; the Rev. Douglas Johnson, Baptist missionary in Central America; and the Rev. Oscar Ness of the Gunderson Faith Mission in Africa.

Mr. Peterson is a member of the Lutheran Brethren Church of America. Although one of the smallest Lutheran bodies numerically, it has one foreign missionary to every 90 members.

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Luther Leaguers Hit Social Vices

Seattle, Wash.—A resolution deploring social vices and calling them signs of spiritual poverty was adopted by delegates attending the 14th biennial convention of the Young People's Luther League and Choral Union here. The League is an auxiliary organization of the Evangelical Lutheran Church.

"Alcoholism, dope addiction, sexual perversions," the resolution said, "indicate the poverty of people who are out of touch with the spiritual satisfactions which only fellowship with Christ can provide. We recognize such evils as evidence that man cannot live independently of God.

"We are concerned about the more subtle intrusions of the secular search for satisfaction.

"We deplore commercial efforts to stimulate sexual excitement for financial gain. The sexiness of our environment overlooks the basic truth that those who make sex an end in itself will lose it."

A feature of the meeting here was an original pageant, "The Great Adventure," presented by a cast of 175 Seattle and Tacoma Luther Leaguers. The pageant traced the history of Christian missions from Pentecost to the present day.

At the conclusion of the pageant a telephone call with a missionary in Tokyo, Japan, was amplified to the audience. The missionary, Dorothea Ofstedal of Decorah, Ia., is a former secretary of the League. She told of the need in Japan for a mobile Gospel unit. An offering was then taken by the convention to send such a unit from the group.

The Rev. Carroll Hinderlie of Clear Lake, Ia., was elected president of the group for the next biennium. He succeeds the Rev. Everett Gilbertson of Brookings, S.D.

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Missouri Lutherans Hear Warning Against 'Unionism'

San Francisco — A warning against "religious unionism" was made to the California-Nevada district of the Lutheran Church-Missouri Synod here by Dr. John T. Mueller, professor of dogmatics at Concordia Theological Seminary, St. Louise, Mo.

He told the 200 delegates that "The Lutheran Church has always sought unity of faith and doctrine," but cautioned against compromising Lutheran doctrines by joinging movements for Protestant unity.

Dr. Mueller said that "religious unionism" ignores "standards of purity in religious teaching."

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Lutheran Laymen Back End of Korea War

Sioux City, Ia. — Support of the United States government in its efforts to end the war in Korea was pledged by the Lutheran Laymen's League of the Lutheran Church-Missouri Synod at its national convention here.

The League passed a resolution imploring the blessing of God on these efforts, "even though we have not deserved it."

Delegates also endorsed an overture to maintain their membership dues at a three-dollar national average to obtain more funds for the construction of a $500,000 memorial classroom building at Valparaiso University, Valparaiso, Ind. An appropriation of $10,000 was voted for the establishment of a chaplaincy at the Lutheran Hospital, Vicksburg, Miss.

The League voted to set up a Placement Service Program, designed to publicize business and professional opportunities for Lutherans throughout the United States, as well as to inform co-religionists about farms which might be available from Lutherans.

Appointment of Paul Friedrich of Detroit, Mich., to the new post of executive director of the League was announced at the meeting. Mr. Friedrich, who was executive secretary of the Cranbrook Foundation for 17 years, will take over his new duties at St. Louis on Sept. 1.

The delegates reelected E. C. Jacobs of Cleveland for a third term as president. Other officers elected were: A. H. Hermann of New Orleans, secretary; Milton Carpenter, St. Louis, treasurer; and Ervin Wesche, St. Louis, financial secretary.

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Laymen Seek $250,000 For Lutheran Hour

Sioux City, Ia. — Plans for raising a quarter million dollars for the Lutheran Hour radio program by September were approved here at a convention of the sponsoring organization, the Lutheran Laymen's League.

The League, an auxiliary of the Lueran Church-Missouri Synod, voted to raise the fund to erase a $165,000 operating deficit of the program and to provide it with a financial reserve. The Lutheran Hour is aired in 36 languages on 1,200 stations in 52 countries.

The 700 delegates, representing the League's 70,000 members, also voted to erect or acquire an international short-wave transmitter for the Lutheran Hour, which functions under the motto, "Bringing Christ to the Nations."

Four new stations were added to the foreign broadcasts of the program when four individuals offered to sponsor a station each.

In another action, the convention authorized cooperation with the Missouri Synod in the production of what was described as "by far the largest" Protestant television show yet planned for this country. The Synod has voted to spend $750,000 to produce a series of 26 half-hour religious TV programs of a dramatic nature.

In a special ceremony, the Rev. Armin C. Oldsen was inducted into office as the first permanent Lutheran Hour preacher since the program's initiator,

Dr. Walther A. Maier, died in January, 1950. Since Dr. Maier's death, Dr. Lawrence Acker, pastor of First Lutheran church, Omaha, Neb., and former pastoral advisor of the Laymen's League, has been the temporary radio speaker.

Mr. Oldsen, who was professor of religion at Valparaiso (Ind.) University, will take over the program in the fall. Guest preachers will be heard on the Lutheran Hour during the summer.

At a Lutheran Hour rally which marked the opening of the convention, 7,300 persons filled the Sioux City Municipal Auditorium to hear Dr. Acker make a plea for support of the international radio program.

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St. Paul Pastor Named Lutheran Public Relations Director

St. Paul, Minn. — The Rev. Joseph Simmonson, pastor of Christ Lutheran Church on Capitol Hill here since 1939 and chaplain of the Minnesota state Senate since 1941, has been named public relations director of the National Lutheran Council.

Mr. Simonson will have offices in New York and will succeeed another Minnesotan, Dr. Carl E. Lund-Quist, former executive director of the Twin City Lutheran Student Foundation. Dr. Lund-Quist is now associated with the Lutheran World Federation in Geneva, Switzerland.

The St. Paul pastor said he will assume the new office on a part-time basis August 1, and will continue to serve his congregation at the same time until November 1, when he will take over in New York full-time.

A native of Lanesboro, Minn., Mr. Simonson is a graduate of St. Olaf College, Northfield, Minn., and Luther Theological Seminary, St. Paul. He was secretary to Representative August Andresen, Minnesota Republican congressman, in Washington from 1925 to 1928 and was ordained to the ministry of the Evangelical Lutheran Church in 1931. He served at Moreland Lutheran church in Chicago before coming to St. Paul in 1939.

Mr. Simonson is a former chairman of the Minnesota State Pastor's Conference (interdenominational), a former trustee of the Minnesota Council of Churches and was first president of the St. Paul Lutheran Council. He is currently national director of the one-day Lutheran Seminars, in which most Lutheran Synods participate.

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Protestants, Catholics Jointly Finance Hospital

Waupun, Wis. — Cooperation between Protestants and Roman Catholics built a $1,750,000 hospital here.

Townsfolk said that the dedication of the 60-bed hospital actually was a dedication to the brotherhood demonstrated by Catholic nuns and a community that is essentially Protestant. Mostly Lutherans and members of the Reformed Church in America, Waupun's people raised $300,000. They were unable to get the federal aid they needed to finance a hospital.

The community asked the Sisters of St. Francis to help. The nuns agreed to match the $300,000. Although the hospital committee offered to refund donations from those who objected to Catholic operation of the hospital, no requests for refunds were made.

The sisters, faced with spiraling building costs, had to raise much more than their original pledge. Many Protestant women helped the nuns dust and mop to prepare for the opening. In the same spirit of cooperation in which the institution was financed, the hospital was dedicated "for the care and treatment of the sick, without regard to race, color or creed."

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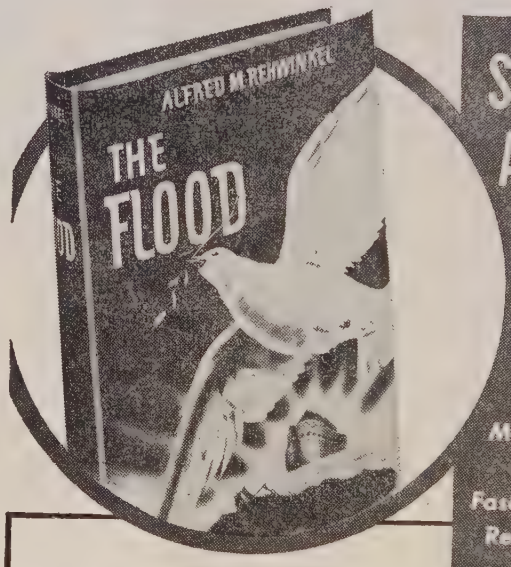
Norwegian Church Reform Plan Readied

Oslo — Far-reaching organizational reforms for the (State Lutheran) Church of Norway, under study since 1945, were proposed in a report presented by Minister of Ecclesiastical Affairs Lars Moen to the King's Council here.



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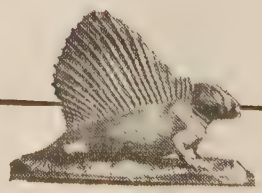

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he reforms, which may be approved the Norwegian Parliament early t year, would provide the Church h an official organization on the di- san and national levels for the first e, and enable laymen to take a pro- ent part in church administration. assage of the enabling legislation, rch leaders said here, would climax ore than a hundred years' struggle church reforms." The Lutheran urch became Norway's State Church special law in 1814. Separation of urch and State is not involved in the sent proposals.

Minister Moen's report, which sets th the reform plan, was based on a paratory series of recommendations de in 1948 by a special State-appoint- commission headed by Bishop Eivind rggrav, who was then primate of the urch.

The commission was set up in 1945 er agitation for reform was started volunteer church organizations, ich were the only ones existing ove the parish level.

Under the proposed organization, the visory diocesan councils set up in 3 would be replaced by executive uncils which would share with the hops the regional administration of e Church.

On the national level, coordination the work of the diocesan councils d supreme authority in spiritual and ernal church matters would general- be vested in a new Church Council. is Council also would advise the ng in the exercise of his right to de- le questions concerning rituals and lated matters, and Parliament in its nsideration of laws affecting the urch.

The reform plan will be referred to e church committee of Parliament. is not expected that the legislation ll be passed before the parliamen- ry session beginning next January.

—o—

belius Calls Church st-West Bridge

Berlin — In the presence of national d foreign church dignitaries and high ficials of the (Eastern) German Dem- ratic Republic, Bishop Otto Dibelius Berlin opened the third annual Ger- an Evangelical Church Day (DEKT) nference at St. Mary's church in the viet sector here.

The head of the Evangelical Church Germany described the Christian hurch as "the foundation of a bridge" etween "East and West, classes and arties, poltical and confessional eeds."

Among those who heard his address ere East German President Wilhelm ieck and Premier Otto Grotewohl. lso present were several West German political figures, among them Bundestag President Dr. Hermann Ehlers and Joachim Tiburtius of the West Berlin board of education. Both are members of the Synod of the Evangelical Church in Germany.

It was stressed that Western political leaders participated only in their capacity as lay churchmen. The Allied Zone government informed the organizers of the conference that it was unable to send official representatives to the Soviet sector for the opening ceremonies for political reasons.

However, a message was read from Dr. Theodore Heuss, president of the (Western) German Federal Republic, describing DEKT as a symbol of spiritual and religious unity which defied all outwardly enforced cleavages. A communication from Dr. Konrad Adenauer, West German chancellor, said that the Churches have always proved themselves an "efficient power" in defense of freedom against the assaults of totalitarianism.

While only a select list of dignitaries was able to be present in the church itself, loudspeakers relayed the service to 20,000 persons gathered outside the building. The five-day conference was expected to draw over 300,000 Protestant laymen from all parts of Germany, besides a number of prominent German and foreign clergymen.

—o—

Chinese Churchman Resigns As World Council President

Hong Kong — Dr. T. C. Chao, dean of the School of Religion, Yenching

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University, Peking, has resigned as a president of the World Council of Churches.

His resignation was announced by the Kwang Ming Daily News published in Peking.

The paper said that Dr. Chao resigned because the World Council's Central Committee, at a meeting held in Canada last July, condemned North Korea as an aggressor and expressed doubts concerning the motives behind the Communist-inspired Stockholm "peace appeal."

According to the paper, Dr. Chao claimed he was not informed of this meeting until early this year.

"Professor Chao came to the conclusion," the paper said, "that the World Council of Churches had fallen into being used as a tool of American imperialism for the perpetration of its policy of world aggression. He felt that, as a loyal citizen of the People's Republic, he could no longer be identified with the organization."

—o—

Rabbis Oppose Sectarianism In Public Schools

Groton, Conn. — A report opposing attempts to inject sectarianism into the public schools was adopted by the Central Conference of American Rabbis at its annual convention here.

More than 600 Reform rabbis unanimously approved the document which warned that the principle of separation of Church and State was "being questioned, challenged and undermined in many quarters."

The report was prepared by the Conference's Committee on Church and State, headed by Rabbi Jacob Shankman of Temple Israel, New Rochelle, N. Y.

"Any deviation from the principle of separation of Church and State, no matter how slight," it said, "would inevitably be a wedge forcing a succession of further deviations and violations leading unalterably to the gradual weakening and ultimately to the total destruction of the principle itself."

The report specifically urged opposition to Bible readings and religious instruction and federal aid to parochial schools in any form.

—o—

Catholic Educator Takes Issue With Rabbis' Stand

New York — Msgr. John S. Middleton, secretary for education to Francis Cardinal Spellman, issued a statement here defending Bible readings and religious holiday observances in publ schools and the released-time progra of religious instruction.

The statement took issue with a r port opposing these practices approve by the Central Conference of Amer can Rabbis at its annual convention Groton, Conn. The Conference, con prising Reform rabbis, contend th these practices injected sectarianis in the public schools and they endan gered the principle of Church-Stat separation.

Msgr. Middleton declared that ado tion of the course urged by the Co ference would encourage secularis which, he said, "is already eating awa the heart of American life."

"Public education in a democracy b longs to all citizens and is of specia concern to parents who send their chi dren to tax-supported schools," th priest said.

"The public school is an agenc founded by the state to assist paren in their primary duty to educate the children. When a child attends a pub lic school, the parent does not waiv his fundamental right. The publ school child is not a chattel of the sta even during his hours in school.

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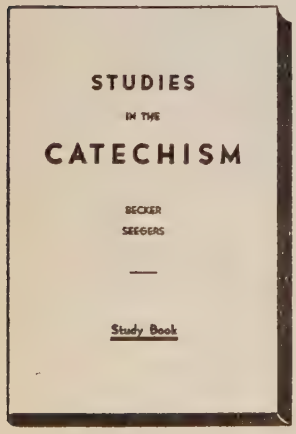

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state is unethical and un-Ameri-
It is unethical because the school
ot the mere creature of the state,
e neither the home nor the child is
creature of the state. It is un-
erican as evidenced by the fact that
highest court in our land has re-
ed this basic principle in the now
brated Oregon school case.
Millions of American parents ex-
ss their desire to have their children
ased from school for a short period
n week to receive a minimum of
trinal and moral guidance in the
gious centers of their choice. This
natural and constitutional right and
nothing to do with the 'establish-
nt of religion.'
The views expressed by the 600
orm rabbis do not represent the
mon opinion of Americans. Neither
they represent the unanimous con-
ion of American Jewry."

—o—

eased-Time Ruling Called
igious Freedom Victory

lew York — The New York State
rt of Appeals upheld "the free ex-
ise of religion" when it ruled re-
tly that New York City's released-
e religious education program is
stitutional, an official of the Na-
nal Council of Churches stated here.
)r. Irwin L. Shaver of Chicago, the
ncil's director of religious educa-
n, said the importance of the tri-
nal's 6-1 decision "lies in the fact
t it establishes the right of the par-
to have his child excused for re-
ous training from the regular school
".
This right is the one which weekday
gram backers insist upon, since de-
l of the right of pupils to be excused
religious instruction would prohi-
the free exercise of religion, and
uld mean that America has become
alitarian through a monopoly of edu-
ion by the State."
Under the New York City program,
ldren are released from schools
hour a week to attend religion
sses off school premises. The prac-
e had been challenged in a suit
ought by two Brooklyn parents, Tes-
n Zorach, a Protestant, and Mrs. Esta
ick, a Jew.
Contending that the released-time
)gram was unconstitutional under the
48 McCollum decision of the U.S.
preme Court, the plaintiffs took the
se to the state's highest court after
ver tribunals ruled that the program
s not unconstitutional.
Dr. Shaver predicted that the ruling
the Court of Appeals in favor of the
w York City program would give a
ew impetus to the entire religious
ucation movement in America."
The National Council official esti-
mated that one-fifth of the religious education classes in the country closed down as a direct result of the McCollum decision, which outlawed the released-time program carried on in Champaign, Ill. The Champaign program involved use of public school properties and funds, and approval of religion teachers by public school authorities.

The total enrollment, however, did not suffer "to any appreciable extent," Dr. Shaver said, because increased numbers of children went to released-time classes off school premises. "In fact," he added, "the large, well established systems operated largely in the big cities reported an all-time high in enrollment."

He reported that over 2,000,000 pupils are enrolled in weekday religion classes in about 2,500 communities this year.

—o—

Methodist Conference Wants Tobacco Ban Continued

St. Paul, Minn. — The Minnesota Conference voted here to put its weight against a movement to delete the tobacco question from the Methodist discipline.

The question asked candidates for Methodist ordination is, "Will you abstain from the use of tobacco and other indulgences which may injure your influence?"

Conference delegates were told that a strong effort is expected to be made at the Church's quadrennial General Conference sessions in San Francisco next year, to eliminate the tobacco query.

It was in anticipation of such an effort that the Minnesota Conference adopted a resolution which included this statement:

"We view with deep concern, from a health, financial and moral point of view, the increase of the tobacco habit."

Another resolution called on the state's 110,000 Methodists to use their "combined purchasing power" in favor of grocery stores, restaurants and hotels where alcoholic beverages are not served or sold.

—o—

Southern Baptists Reject 'Unionizing' Organizations

San Francisco — A report rejecting membership in any "unionizing" organization was adopted by the Southern Baptist Convention at its annual meeting here.

Southern Baptists, the report stated, "cannot enter into organic connection with the National Council of Churches, the World Council of Churches or any other unionizing organization which would compromise Baptist principles and doctrines as revealed in the inspired word of God."

The report referred to a "growing and insistent effort on the part of many to bring about the union of all Protestant denominations."

"Various religious groups," it said, "are asked to lay aside the things in which they differ and come together in one great organization. Baptists cannot enter into such a movement without compromising their convictions, something which is more than any true Baptist is willing to do.

"Baptists are ready to join other denominations in certain forms of service, but further than that they cannot go without violence to their convictions,"

The report was prepared by the Committee on Relations with Other Bodies.

As regards the National Council of Churches the committee said, "the Council's main concern seems to be to form a union of Protestant Churches."

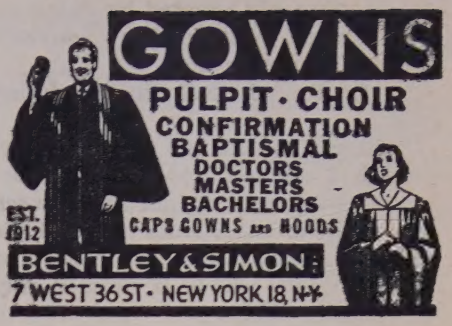
It criticized the ecumenical movement generally on two grounds: a tendency to place authority in the hands of "erring men instead of the unerring Scriptures;" and a tendency to "compromise the truth of the gospel of Jesus Christ by recognizing as fellow Christian workers those who deny such scriptural truths as the Virgin birth, the deity of Christ, and the inerrancy of the Holy Scriptures."

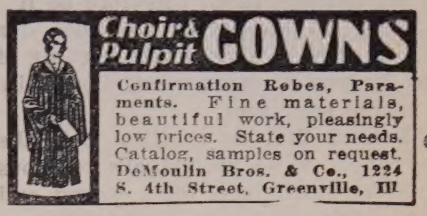
"The idea of a Protestant ecumenical Church has no scriptural authority," the report continued, "therefore, we recommend that Southern Baptists refuse to have anything to do with it. We further recommend that Southern Baptists begin now to prepare offensively and defensively to meet the challenge of the changing conditions in American Christianity."

—o—

Southern Baptists Warn Against Mixed Marriages

San Francisco — A resolution giving "public warning of the dangers to harmonious home life in mixed marriages"

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was unanimously adopted by delegates to the annual meeting of the Southern Baptist Convention here.

As finally adopted, the resolution read:

"Whereas the Roman Catholic hierarchy had adopted a policy to discourage mixed marriages and said church has sought to exact from non-Catholic parties to mixed marriages pledges that such marriages will be performed only by Catholic priests and that children born to that union shall be brought up in the Catholic faith; therefore be it

"Resolved, first, that we, with our Roman friends, give public warning of the dangers to harmonious home life in mixed marriages;

"Second, that we reaffirm both the sacredness of an individual's religious faith in which both the husband and wife must be equally free and that a fundamental tenet of our faith is violated if either the husband or wife is forced to sign away the religion of unborn children;

"Fourth, that we further urge our young people to refuse to enter upon such agreements and steadfastly to maintain their own religious freedom and guarantee the religious freedom of their children."

—o—

Anglicans Defeat Proposal To Probe Freemasonry

London — A motion that a commission be appointed to look into the question of freemasonry was overwhelmingly defeated by the Anglican Church Assembly here.

Dr. Cyril Forster Garbett, Archbishop of York, said that such an inquiry would "open a vast field of witch-hunting." He said he felt quite reassured by the fact that the Archbishop of Canterbury, Dr. Geoffrey Francis Fisher, is a mason.

The question came up as the result of widespread publicity given to an article by the Rev. Walton Hannah entitled "Should a Christian be a Freemason?"

—o—

Church Synod Discourages Boy Scout Membership

Grand Rapids — The Synod of the Christian Reformed Church, comprising 80 delegates from 20 classes, voted at its annual session here to "discourage" membership in the Boy Scouts of America.

It voted instead to encourage the development of the Boys Club movement as it now exists in the denomination."

Synod leaders explained: "This does not mean that we forbid participation in the Boy Scout movements but only that we discourage it in favor of our own youth organization."

The synod action climaxed a long campaign of the Church's weekly, The Banner, against the Boy Scout movement. The Rev. H. J. Kuiper of Grand Rapids, Banner editor, urged that the Boy Scout movement be discouraged because of the so-called Scouting oath and because of pagan religious influences allegedly found in Scout rituals.

—o—

Christian Reformed Church Withdraws From Evangelicals Association

Grand Rapids, Mich. — The Christian Reformed Church has voted to withdraw from the conservative National Association of Evangelicals.

The action, taken by the Church's Synod at the conclusion of its two-and-a-half week meeting here, climaxed what spokesmen called a growing criticism of the NAE within the denomination.

Although no specific grounds were set forth in the formal motion t
minate affiliation, the vote follow
vorable reception of a majority
that urged withdrawal "lest ou
formed witness be confused, subm
and impaired, and lest our fello
with the NAE accelerate the grow
Fundamentalism in our Church."

The report declared that "Funda
talism is anti-Reformed and ant
vinistic" and asked, "Have we em
from our isolationism only to be
submerged in the current of sect
Fundamentalism?"

In a debate which preceded

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nod's action, several delegates urged ithdrawal from the NAE because, ey said, the group adopted resolu- ons of a political nature at its annual eetings. These delegates stressed that e NAE's concern should be limited to clesiastical matters.

—o—

ptists Reaffirm Church- ate Separation Position

San Francisco — A reaffirmation of historic position upholding Church- ate separation was voiced by the utheran Baptist Convention at its nual meeting here.

The Convention called on Baptist in- itutions to refrain from accepting deral tax funds "even in fringe mat- rs" lest they violate the U.S. Consti- tion.

In an adopted resolution, the Con- ntion noted with gratification that s of this date no federal grants to rochial schools have been made, and ambassador (to the Vatican) from e United States has been appointed."

Church-State separation was stressed a report to the Convention of its int committee on public affairs. The mmittee's chairman. Dr. Walter Pope inns, president of William Jewell Col- ge, Liberty, Mo., presented the report. e said that Baptists, above all others, ust be consistent in their practices ncerning separation of Church and ate.

"We cannot reasonably, or righteous- , condemn others for violations of our untry's Constitution," he said, "if, t of self-interest or confusion, we rselves, even in marginal matters, fringe the law. We must not weaken wn our testimony until it means we elieve in separation of Church and ate now and then, here and there.

—o—

akistan Christians Demand reater Recognition

Lahore, Pakistan — Demands for eater recognition of Christians have en submitted to the Chief Minister the Punjab by the All-Pakistan hristian League.

Among the demands are the follow- g:

(1) That Pakistani Christians be re- gnized as a distinct religious com- unity and not described as "non- oslems" or "others" in legislative and dministrative matters pertaining to em.

(2) That Christians be granted in ctual practice full rights as Pakistani tizens—especially in the matter of uying and selling property.

(3) That Christians in Pakistan be ntitled to share, in proportion to their opulation, government agricultural nd industrial benefits.

(4) That Christians be entitled to a proportional employment in the police and army, and that when so employed they are not discriminated against.

(5) That they be included, on a proportional basis, in the government's various housing schemes.

(6) That more liberal arrangements be made for the admission of Christians into Pakistan educational institutions.

(7) That the government prohibit the distribution of any books containing "passages sacrilegious from the Christian point of view or otherwise prejudicial or defamatory to the Christian minority as such."

(8) That one hour every Sunday be allowed to the Christian community by the Pakistan Radio to explain its religious and cultural point of view on various human problems.

(9) That Christians be exempt from national participation in Moslem religious festivals and holidays.

(10) That the present scheme of appointing government minority officers be further developed.

—o—

Ohio Methodists Oppose UMT

Lakeside, Ohio — Continued opposition to peacetime universal military training was voiced here by the North-East Ohio Conference of The Methodist Church.

A report of the Conference's social service commission, which was adopted, declared, "It would be a tragic commentary upon our lack of Christian devotion and ingenuity if, in this hour of the world's need, the only answer we could give Communism were to ape the European conscription system, which has been so prolific a source of misery and strife."

The report said that UMT "would give a false sense of security to the nation which would be inimical to the highest welfare—physical, moral, and spiritual—of our young men, and which would focus time, money, effort and manpower on the business of killing."

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'Divorcees Anonymous' Organizing Local Chapters

Minneapolis, Minn. — At the suggestion of a Minneapolis clergyman, an effort is being made here to organize a local chapter of "Divorcees Anonymous," which seeks to reconcile squabbling couples.

Samuel Starr, Chicago attorney who founded the group, came here at the invitation of the Rev. Paul Engstrom, associate minister of Wesley Methodist church and secretary of the Minnesota legislature's interim commission on domestic relations.

The interim commission drafted a series of bills providing for the establishment of conciliation courts that would attempt to bring divorce-seeking couples back together.

The legislation failed to pass, however, and Mr. Engstrom and associates began seeking other means of curbing divorces. Among the possibilities, they found, is "Divorcees Anonymous."

The idea of "Divorcees Anonymous" is based on group therapy, the organization's founder explained here.

"When a divorce-bound couple hears first hand the unhappiness and frustration that follow the breakup of a home," Mr. Starr said, "they frequently decide to give their marriage another try and often this final effort is successful."

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He said that "Divorcees Anonymous" was founded in his law office in September, 1950, "by accident."

An arguing couple, each blaming the other for threats to their marriage, attracted the attention of a former divorce client of Mr. Starr's who was waiting in an outer office.

On an impulse the lawyer asked her to talk to the quarreling couple and the divorcee agreed. After hearing her story, the husband and wife patched up their differences and went on a second honeymoon.

This led to the creation of an informal group of women who called themselves "Divorcees Anonymous" and pledged themselves to do everything possible to prevent others from making the same mistake they did.

—o—

NEA Opposes Public Funds for Religious Schools

San Francisco — A resolution condeming the use of public funds for religious schools was adopted by the National Education Association at its annual convention here.

Part of the legislative commission's report, the resolution declared:

"The Association believes the American tradition of separation of Church and State should be vigorously and zealously safeguarded. The Association respects the rights of groups, including religious denominations, to maintain their own schools so long as such schools meet the educational, health, and safety standards defined by the states in which they are located.

"The Association believes that these schools should be financed entirely by their supporters. The Association therefore opposes all efforts to devote public funds to either the direct or indirect support of these schools."

—o—

Niebuhr Asks High Moral Code for Government

Washington, D. C. — Without a high moral standard the complex government demanded by modern society will break down, Dr. Reinhold Niebuhr, Professor of Applied Christianity at Union Theological Seminary, New York, told a Senate committee investigating the need of a moral code for government.

"In the development of a modern society like ours," he said, "the power of government and the complexity of all social and political relationships is such that you have to have a tremendously high standard or the whole thing breaks down."

"The standards cannot be maintained merely by the sanction of law," he added. "The community must have a moral body to it beyond anything that the law provides."

"We do not need a new moral code," Dr. Niebuhr said, "so much as a recognition that a very old code has become more and more imperative as modern society becomes more and more complex.

"The important element in the standard of public conduct is the simple requirement of honesty—that is, that the public good be given preference over private advantage."

Dr. Niebuhr suggested that at this point there may exist a conflict in the basic mores of modern commercial society.

"Several of the scoundrels indicted for fraud in the last war," he said, "claimed that they were merely turning an honest penny, and suggeste that the prosecution was trying to vent free enterprise."

This attitude, Dr. Niebuhr said, h led to public tolerance of black marke and the corruption of public agenc

He said that one means of inc ting a code of ethics into public cials might be to adopt the prin of training civil servants in spe schools much the way that officers the armed forces are trained.

Dr. Niebuhr said that the comm sion on a moral code proposed in bill sponsored by Sen. J. William F bright (D. -Ark.), should be empowe ed to investigate all influences whi are contributing to present low mor standards and ethics in society.

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